A SILVER Watch-Bell.

The ſound whereof is able (by the grace of God) to win the prophaneſt worldling, if there bee the leaſt ſparke of Grace remaining in him, to become a true Chriſtian, that in the end he may obtain everlaſting Salvation.

VVhereunto is adjoyned a Treatiſe of the holy Sacrament of the Lords Supper, as alſo certaine GODLY RULES concerning chriſtian Practice, fit to be obſerved of all thoſe that would be ſaved.

The Eighteenth Impreſſion.

By THOMAS TYMME.

LONDON:
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TO THE RIGHT Honourable, Sir *Edward Coke*, Lord Chiefe Iustice of ENGLAND, and one of his Majesties most Honourable Priuy Counsell, *Thomas Tymme* wisheth increase of Honour here, and in the world to come true Felicity in Christ Iesus.

TRue *Religion* (my Honourable good Lord) is effected by that diuine and eternal *wisedome*, whereby the *Contemplative* vertue of man is listed up to the happy knowledge of the *Majesty* of God, of all other the greatest vertue, and wherein resteth the chiefest contentment in this life. For, if there be a *Paradise* in this life; it is in one of these two, ei-

either in Religious *Meditation*, or elſe in holy *Studies*, and godly *Speculation*: becauſe whatſoever is not in one of theſe two, is full of griefe, vexation bitterneſſe, fearfulneſſe, care, & ſorrow.

Plutarch ſaith, that a City will ſooner ſtand without a foundation, then civill Policy can be framed and eſtabliſhed without *Religion*, and the preſervation thereof, when it is once received: in regard that divine *Iuſtice*, & humane *Policy* have ſo great affinity, that the one cannot ſtand without the other.

Androchius reporteth, that there is unſpeakable familiarity betweene the *Olive* & the *Myrtle* tree. The branches and ſprouts of the *Myrtle*, do friendly inbrace the boughes of the *Olive*, and both their roots will joyne together in one. Such ought to be the ſympathy of *Religion* and *Policy*.

Religion is the foundation of all well governed Common-weales, of the execution of *Lawes*, of the obedience of ſubjects, of yeelding feare & reverence to Prin-

Princes & Magistrates of mutuall love among men: and of Iustice towards other. Contrariwise, the cõtempt of *Religion* bringeth upon men execrable *Ignorance*, Confusion, Disorder, Dissention, Seditions, a decay of vertue, the increase of vice: sowing *Rocke*, and weeding *Fenel*, shearing *Sheep*, and shrining *Lambs*. *Policy*, without *Religion*, is like the *Almond* Tree, which being solitary, beareth no fruit: but joyned with a plant of good nature and quality, proveth very fruitfull.

I write not these things to teach your Lordship as a *Novice* in *Religion*, (whom the world knoweth to have been trayned up from your tender yeares therein: and to have framed your selfe hitherto accordingly a zealous Professour of the same) but rather to let you feel my purpose in publishing this Treatise, which is, to exhort me men generally in the way of Religion and godlinesse. It hath been already xviii. times Printed: containing in it matter of greater

conſequence, then *Plato* his Common-wealth, or *Ariſtotles Summũ Bonum*, or *Tullius Orator*, or *Moores Vtopia*; for that it comprehendeth not onely an *Idea* of good life, but alſo a platforme of good works, which leadeth the way to true and ſempiternall felicity.

But leſt in kiſſing my owne hands, I might ſeem to doat with *Narciſſus*, falling in love with my owne ſhaddow: & by tranſcending the due proportion of nouriſhment, ſhould turne all into ill humour; I refer the goodneſſe of the matter to your Lordſhips learned iudgment, & ſublimed wiſedomes reliſh.

And becauſe it is once more by this laſt Editiõ to paſſe the hands of men, as currant by the ſtamp; not having been without a living honorable Patron til now: I moſt humbly crave of your Lordſhip, that your honourable name may be as a *Foſter-father* to this my wandring *Orphant*; who, being a principall Pillar of this Church and Common-wealth (adorned by God outwardly

ardly with honour in your Perſon,&
wardly with many rich Graces) ſhall
reatly advance the ſame.

Thus preſuming on your Lordſhips
onted curteſie ſhewed towards me,&
raving pardon for this my bold enter-
riſe, I right humbly take my leave:
eſolving ever to be

At your Lordſhips Honourable

pleaſure and command,

THOMAS TYMME.

To all weake Christians that have a desire to be saved.

IT is a necessary rule in Policy (dearly beloved in our Lord and Saviour Iesus Christ) that those Cities should be guarded round, which are besieged round, and it was Caius Cæsars counsell also, that Citizens which could keepe their Cities in safety, and flourishing estate, would ever be watchfull, as if the enemies were approaching. As this is good Policy for Cities or garrison townes: so also Christ Iesus in the Gospell, knowing that his Church should have many enemies, and foreseeing the danger that might come unto it by security, commendeth and commandeth watchfulnesse to his Disciples and Servants: for security hath ever greatly endamaged the Church of God.

Se-

Security made Bethell, Bethaven: *the sweet valley, a Valley of salt:* Sion, *a Den for Foxes: and* Ierusalem, Ierusichia: *that is, a most homely and unpleasant place. And who seeth not, that the great number of men at this day, are so lulled asleep in the chaire of security, by the love of the world, by the sinfull delights of the flesh, by the subtile suggestions of Satan (which they suspect not) that they can as hardly be awaked, as Endymion from his deadly sleep? In the one eare, security singing: It is not yet time to repent: in the other eare, Presumption singing, It will be time still. And thus with the Dolphin they swim in delight, when destruction is neerest: Till at last, Desperation, the hand-maid of Security, playeth her part, sheweth them the Houre-glasse, and wofully telleth them,* The time is past, it is too late now to repent: *O wofull saying! the consideration hereof moved me (Christian* Reader) *according to my simple art & skill, to frame this Book, as a* WATCH-BELL, *to sound in the eares of all men, not*

Turn over the leaf for the conclusion

a five leaves

Of the true liberty of Gods children, and the bondage of those where any sinne raigneth. Chap. 9. Fol. 159.

That the true perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can. Chap. 10. Fol. 179.

How we ought to behave our selves in all the crosses and tribulations of this life. Ch. 11. fol. 180.

Of the alterations of true Religion in all ages, and of the use that we ought to make, that God hath afforded us the benefit of the Gospell these many years, and freed us from Popish tyranny, and conspiracies of bloudy Traitors. Chap. 12. fol. 206.

With a treatise how we ought to prepare our selves before wee come into the Lords Table; and necessary prayers thereunto added.

Turn over the leaf for the beginning of the Contents.

a single heart; and I doubt not, but in the end thou wilt finde that profit and benefit by it, as some well disposed have done heretofore: who have voluntarily confessed, that it was the first meanes under God, that wrought their conversion, and have bin very importunate suters for reprinting the same: wherein I have done my best endeavour, and commended the fruit and good successe thereof unto God. And therefore to him I will ever pray, that it may mightily worke (by the assistance of his holy Spirit) the like effect in many, that the Number of his Church may be daily increased.

Amen.

A Briefe of the Contents of this Booke.

Of the shortnesse, frailty, and miseries of mans life. Chap. 1. Fol. 1.

Of the Death, and the meditation thereof. Chap. 2. Fol. 26.

Of the generall day of Doome. Chap. 3. Fol. 48.

Of Hell, and the torments thereof. Chap. 4. Fol. 69.

Of the small number of them that shall be saved Chap. 5. Fol. 97.

Of Repentence without delay. Chap. 6. Fol. 123.

Of the meanes how to obtaine remission of sinne. Chap. 7. Fol. 134.

Of the glory and felicity that the Children of God shall enjoy in the Kingdome of heaven. Chap. 8. Fol. 145.

Of

a ſtroke alone, but twelve, in twelve ſeve-
rall Chapters, which may ſerve as the
wheeles of a WATCH-BELL, to en-
force it to yeeld forth a more ſhrill Sound,
thereby to awake the moſt dromſie hearted
ſinners from their ſecurity and careleſſe li-
ving, to enter into conſideration how their
caſe ſtandeth with God, and finding them-
ſelves, by their fore-paſſed wicked life, not
worthy of the leaſt of Gods Mercies, they
may reforme their lives, and ſeeke ſpeedi-
ly to be reconciled unto our Lord and Savi-
our Ieſus Chriſt.

And I doe heartily wiſh that this labour
of mine, may be unto all thoſe which deſire
to be heires of the everlaſting Kingdome of
Chriſt, ſo Sweet a recreation in Soule, as
were the twelve fountaines of water in E-
lim, to the people of Iſrael, Numb.33.
And that it may yeeld a healing plaiſter to
every wounded Soule, no leſſe effectuall
then the leaves of the tree of life (which
bare twelve severall fruits) to heale the
Nations. Apoc.22.

Read it therefore diligently, and I wiſh

See one leaf backward

A SILVER WATCH-BELL.

Chap. I.

Of the shortnesse, frailty, and miseries of Mans life.

THis present transitory life in the Scriptures is called a Pilgrimage, a Travel, and a Way, because it continually tendeth to an end. For as they which are carried in Coaches, or saile in ships, do finish their voyage though they still sit and sleepe: even so every one of us, albeit we be still busied about other matters, and perceive not how the course of our life passeth away (being sometime at rest, sometime idle, and sometime in sport and dalliance) yet our life alway walketh, and we in posting speed hasten towards our end. Gen. 47. Sirac. 40 Psal. 1.

2. The wayfaring man travelleth apace, and leaveth many things behind him. In his way he seeth stately Towers and buildings: he beholdeth them a while, he admireth them and so passeth from them: afterwards he seeth fields, medowes, flourishing pastures, and goodly vineyards. Upon these also he looketh a while, he wondreth at the sight, and so passeth by. Then he meeteth with fruitfull orchards greene forrests, sweet Rivers, with silver streames, and behaveth himselfe as before. At the length he meeteth with deserts, hard wayes, rough and unpleasant, some, endover-growne with bryers and thornes; here also he is inforced for a time to stay. He laboureth, sweateth, and is grieved; but when he hath gone a while, he overcometh these difficulties, and remembreth no more the former griefes.

3. Even so it fareth with us; One while we meet with pleasant & delightfull things, another while with sorrowfull & grievous crosses. But they all in a moment passe away.

4. In like manner, some one is cast into prison, the same is tormented vexed and afflicted; he now in the brambles a troublesome place, but he shall quickly come forth again, and then he will forget all his misery.

5. Fur-

5. Furthermore, in high wales and foul pathes, this commonly we see, that where one hath set his foot, there some after another taketh his step, a third defaceth the print of his predecessors foot, and then another doth the like: Neither is there any one which long time holdeth his place. And is not mans life such? Aske (saith Basil) thy field and possessions, how many names they have now changed? In former ages they were said to be such a mans, then his afterwards anothers: now they are said to be this mans, and in short time to come they shall be called I cannot tell whose possessions. And why so? Because mans life is a certaine way, wherein one succeedeth, and expelleth another.

6. Behold the seats of States and Potentates, of Emperours and Kings: how many in every age have aspired to those dignities? And when they have attained them, after long labours and travels, in short time they are compelled to give place to their successors, before they had well warmed their seat. Yesterday one raigned, to day he is dead, and another possesseth his throne: to morrow this man shall die, and another shall sit in his seat none as yet could therein sit fast. They all play this part as

on a stage; they ascend, they sit, they salute, they descend and suddenly they are gone.

7. Therefore dearly beloved, mans life, is a way and a seducing way to them which forget themselves that they are Pilgrims, and Trauellers, and do stand too much upon those things which are occurrant in their journey, with long delay: for the night will come, and it will come quickly, wherein no man can walke: and these men shall not come unto that heauenly Ierusalem, but shal be a prey for the wilde beasts which walke in the night, and for the infernall wolues. For the which cause, our Sauiour Christ crieth in the Gospel. Walke while ye have the light, least the darknes come upon you. Ioh. 12.

8. There is nothing that doth so euidently set before mens eies the deceits of the world and the vanity of things present, as doth the due and diligent consideration of the incertainty, shortnes, frailty and other grieuances and calamities of mans life. For all humane pride, and the whole glory and abundance of the world (hauing mans life for a stay and foundation) can certainly no longer endure, then the same life abideth. So that riches, dignities, honors, offices, and such like, which men here in earth haue a great regard of, do many times forsake a

man

man, he being yet alive, and do never continue longer with him then unto the grave: For then, when the foundation faileth, the whole building must needs fall.

Witnes the death of many thousands of late among us, and let our mercifull deliverance never, O, never, be forgotten.

9. These clay Tabernacles (as Iob calleth them) do faile daily. The Prophet David therefore compareth our life to the fat of lambes, which wasteth away in the rosting: and to a new coat, which sone waxeth old, and is eaten with moaths. Isaia, to grasse, and the flower of the field, which to day flourisheth, and to morrow is cut down and whithered. Iob, to the burning of a Candle, which in the end annoyeth and then every man crieth, put it out. What thing else is mans life but a bubble, up with the water, and downe with the winde? What then is to be thought of humane Pompe and glory, the which is more transitory and fraile, then life itselfe?

10. This consideration verily hath opened the eies of many: and hath brought to passe in them that they begin to wonder at the common blindnesse of men: the which effect that it may worke in us, let us call to mind a few things concerning the brevity and miseries of mans life. And to the end our meditation may have an order, and that we may keepe the parts thereof in memory,

Humbling themselves before the Lord in prayer.

it shall principally consist upon the words of holy Iob, written in the beginning of the fourteenth Chapter of his Booke: where he saith thus: Man that is borne of a woman, is of short continuance, and full of miseries; He shooteth forth as a flower, and is cut downe, he vanisheth also as a shadow, and continueth not.

11. To the end we might want nothing in this description of humane calamities, it seemeth that his purpose was to begin with the very matter it selfe, of the which man was made. For he saith not *Vir*, but *Homo*, that he might expresse the baseness of the matter, of the which this most proud creature was made. For he is called *Homo, ab humo*, because he was created and made of the earth. Neither was he made of the best of the earth, but of the slime of the earth, (as the Scripture testifieth) being the most filthy and abject part of the earth: among all bodies the most vile element. Among all the elements the earth is the basest: among all the parts of the earth, none is more filthy and abiect then the slime. Wherefore man was made of that matter, then the which there is nothing more vile and base.

12. And whereas he saith, that he was borne of a woman, he hath in few words com-

comprehended many miseries of humane condition. For first of all, our very fashioning & originall is so impure and uncleane, that it is not for chaste eares to heare, but to be passed over in silence, as a thing most filthy & horrible to be told. This one thing I say, mans conception, is so foule, that our most mercifull Lord, taking upon him all our sorrows & calamities for our redemption, would in no wise beare this: & although he vouchsafed to take upon him our humane nature, and to suffer many reproaches of his enemies, as to be mocked, blasphemed, spet upon, bound, whipped, and in the end most shamefully crucified, yet he thought it unseeming his Majestie, to be conceived in the wombe of the blessed virgin Mary after the same sinfull manner that other men be.

13. Furthermore, after that man is once conceived, doth he not indure great calamities in his mothers wombe, as it were in a filthy and uncleane prison, where every moment he is in perill of his life? At the last he is borne naked, weake, ignorant, destitute of all help & counsell, not able to goe, to speake, nor to help himselfe: all that he can do, is to cry, & that is to set forth his miseries: for he is borne to labour, a banished man from his country, the enemy of God, impossibility to

liue a few daies, and the same few daies full of misery, deuoid of all quietnesse and rest.

14. Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be borne to pride, who mingleth and confoundeth all things, who ouerturneth, troubleth, and subdueth kingdomes, he turmoyleth the Seas, and thinketh not the whole world sufficient for him.

15. Iob saith further, that man is of short continuance. Behold another calamity of mans body. The building is scarce finished, but it is ready to totter and to fall: and sure it is, ere long to fall. Span is scarce entred into the world, when as he is admonished to remember his departure out of the same again. The daies of man (saith the Prophet
Ps. 90. David) are threescore yeares and ten: and though some be so strong, that they come to fourescore yeares, yet is their strength then but labour and sorrow, &c. Therefore the sum of our yeares, whereunto all do not attaine, is threescore yeares: ten: the stronger bodies sometimes continue till fourescore. From which yeares, first of all, if we deduct those yeares which Infancy & Childhood spendeth: for all that time we liue not like men, neither are gouerned with reason and counsell,

but

but are carried with a certaine violent motion, Like unto bruit beasts, which are devoid of reason and understanding: If also we take away that time which passeth away when we sléep (for sléeping, we liue not the life of beasts when they wake, much lesse of men) that time will rather seeme a liuing death then a liuely life: If I say, we deduct all the time of childhood and sléep that which remaineth will scarcely amount to 40 yeeres. And of these 40 yeeres, we haue not one moment of time in such wise in our power, that we can assure thy say, that we shall not die there in. For whether we eate, drinke, or sléepe, whether we be in labour or in rest we are alwaies in perils. Wherefore not without cause our Sauiour crieth so often in the Gospel, Watch, because ye know not the day nor houre. The which is as much as if he had more plainly said, because ye know not the houre, watch euery houre, and because ye know not the day, watch euery day: and because ye know not the moneth, and the yéer, watch therefore euery moneth & yéer. Marke. 13.

16. And to make this matter more plain by a similitude if thou shouldst be requested to a feast, and being set at the Table, séest before thée many and sundry sort of meats, a friend of thine secretly admonisheth thée, that

that among so many dainty dishes, there is one poysoned: what in this cause wouldest thou do? Which of them darest thou touch or taste? wouldst thou not suspect them all? I thinke though thou wert extremely hungry, thou wouldst refraine them all, for feare of that one where the poyson is. It is made manifest unto thee already, that in one of thy forty yéers, thy death lieth hidden from thee, & thou art vtterly ignorant which that yeere shall be: how then can it be, but y thou must suspect them all and feare them all? O that we understood the shortnes of our life: How great profit and commodity should we then receive by the meditation thereof?

17. The Peacock a glorious sowle, when he beholds that comely fan and circle which he maketh of the beautifull feathers of his taple, he reioyceth, he jetteth, and beholdeth every part thereof: but when he loketh on his fact, which he perceiveth to be black and foule, he by & by with great misliking, baiteth his top gallant, and seemeth to sorrow. In like manner, a great many know by experience, that when they see themselves to abound in riches and honors, they glory and are deeply conceited of themselves, they praise their fortune, and admire themselves, they make plots, & appoint much for themselves

selves to performe in many yeers to come: this yeare they say, we will beare this office and the next yeare that: afterward we shall have the rule of such a Province: then we will build a palace in such a city, we reunto we will adiopne such gardens of pleasure, & such vineyards: and thus they make a very large reckoning afore hand, who if they did but once behold their fact. if they did but thinke upon the shortnesse of their life, so transitory & unconstant, how soone would they let fal their proud feathers, forsake their arrogancy, and change their purpose, their minds, their lives and their manners?

18. And this brevity and inconstancy of life, is appointed us before we be borne: for man is scarce conceived, when as he is condemned to death and when he commeth out of the wombe, he commeth out of a prison not to be free, but to undergoe the crosse. And we do tend and hasten, as it were to death: some at one miles end, some at two and some at three, and othersome when they have gone further. And thus it commeth to passe, that some are taken out of this life sooner, and some tarrie longer. Since then the case standeth thus, who can sufficiently wonder at our madnesse? For we are going, as it were to the Gibbet and

we

we daunce, we laugh and reioyce in the way, as if we were secure from all manner of evils. But we are in this error, because we know not the shortnesse of our life.

19. Here then we see two wonderfull and monstrous things: one is, that man being scarcely borne dyeth: when as notwithstanding he hath a forme and shew of immortality: of other things, how long they retaine their forme, so long they remaine. A house falleth not, all the time that his forme and fashion lasteth. The brute beast dyeth not except first he forgoe his life, which is his forme. But man hath a forme which never is dissolved (namely, a minde, indued with reason) & yet he liveth a very short time.

20. But yet there is another thing to be seene, far more monstrous in this creature, that whereas he is indued with reason and counsell, and knoweth that this life is like unto a shadow, to a dreame, to a tale that is told, to a watch in the night, to smoake, to chaffe which the wind scattereth, to a water bubble, and such like fading things, and that life to come shall never have end: he yet nevertheless setteth his whole minde most carefully upon this present life, which is to day, and to morrow is not: but of the life which is everlasting, he doth not so much

much as thinke: If this be not a monster, I know not what may be called monstrous.

21. Thus having seene the shortnesse and mutability of mans life, let us now also see the misery thereof: Man (saith holy Iob) being borne of a woman is of short continuance, and full of miseries. Every word hath a great Emphasis: He is full of miserie, even from the sole of the foot to the crowne of the head, not onely the body, but the mind also, so long as it is captived in the prison of the body. Thus no place is left empty and free from miseries.

22. Mans miseries are many and great: there is no member, no sence, no one faculty in man, so long as he is here upon earth, which suffereth not his hell. Nay, all the elements, all living creatures, of the earth, yea the Angels, and God himselfe also bend themselves against man for sinne. To begin with the sense of feeling: with how many kind of Fevers, Impostumes, Vlcers, Sores, and other diseases, is it afflicted? the volumes of Physitians are full of diseases, and remedies for the same; and yet for all this there are daily new diseases, and new remedies found out for them: and among the remedies themselves, it were to be wished, that there were one to be found that

were

were not more behement to vere the sicke then the disease it selfe. Long fasting and extreme hunger, is a bitter medicine. The cutting of veines, the incision of wounds and sores, the cutting of the members, the searing of flesh and sinewes, the pulling out of teeth are remedies for griefes and diseases, but yet such, that many had rather chuse to dye, then to use these and such like remedies. Further more, immoderate heat, exceeding cold one while too much drought, another while excesse of moysture, doth offend and hurt the very sense of feeling.

23. The sence of Tasting is most of all troubled with hunger and thirst: and many times medicines and meats that are bitter, sharp, salt, and unsavory, do distemper it.

24. The sense of Smelling is compelled to endure and suffer many times all manner of stinks, all vapors and fogges, and things of bad sent.

25. As touching the sense of Hearing what ill tydings, how many cursed speakings and injuries doth it heare, which like sharp swords do pierce the heart.

26 The sense of seeing, how many things doth it behold which it would not? and how many things doth it not see, which it desireth?

27. As for thought, how many horrible

and

and fearefull things doth it imagine and faine?

28. What shall we say of understanding? to what innumerable sort of errours is it subiect? so as it seemeth to be like unto a little child, to whom a tedious and very hard knot to be dissolved is delivered, and he contendeth what he can to undoe it: & when the knot beginneth in one part to be opened, he sheweth it, and reioyceth, and seeth not that the knot in the other part is more fast shut: So in like manner God hath made this generality of all things, and hath set the same before mans mind to be considering, & saith, seeke and search out the reasons, and the causes of all these things if thou canst, when as indeed the truth of the thing is more secret & profound then mans understanded (being placed in ỳ potion of the body) can reach unto. This is the cause that the Philosophers and worldly wise men, have fallen into so many and sundry sects, & dissentions about things even of least moment. And thy do so contend among themselves, untill falsehood having put on the habite and vizar of truth deceiveth them all. Hereunto accordeth the saying of the Preacher, Chap. 3. God hath set the world in their heart. Dy. God hath given them the world to dispute of;

yet

yet cannot man find out the work that God hath wrought from the beginning even to the end. Be not curious therefore, saith Sirach, Chap. 3. ver. 24. in superfluous things: for many things are shewed unto thee above the capacity of man. And yet we see, that the most ignorant do many times soonest offend herein, rushing into those matters whereof they have no knowledge, and nothing belonging unto them. They will build Tabernacles with Peter, and lay platforms for the Church whereof they have no skill. Every common person will be an Agrippa over Paul, and every woman a Bernice, and every meane person make a shop a Consistorie to controll a State, forgetting the Proverbe, *Ne sutor vltra crepidam*: The shoemaker is not to exceed his Pantofle.

29. But a greater misery as yet holdeth our active & practising understanding. For how many meanes, how may reasons and wayes doth it devise to climbe up higher, & to grow in the opinion and estimation of men? For the which cause, the Prophet David in his Psalmes saith, that our whole life is like a cob-web. For as the Spider is occupied all his life time in weauing of cob-webs, and draweth out of his owne bowels those threads wherewith he knits his nets,

to

to catch flies; and often times it commeth to passe that when the Spider suspecteth no ill, a Servant that goes about to make cleane the house, sweepeth downe both the cob-web and the Spider, and throweth them together into the fire: Even so the greatest part of men consume their whole time, spend all their wit and strength, and labour most painfully to have their nets in a readinesse, with the which they may catch the flies of honours and of riches. And when they slepp in the multitude of flies which they have taken, and promised unto themselves rest in time to come; behold, death (Gods handmaid) is present with the blowne of divers sicknesses and griefes, and sweepeth these men away to Hell-fire, they being fast asleepe in the Chaire of security: and so the worke, together with the worke-master, in a moment of time do perish.

30. Neither is the man of meanest capacity, and of least understanding, free from miseries. Who can number the suspitions, the hatreds, the jealousies, the envies, the cares, the desires, vaine hopes, the griefes, and anguishes of mans minde? If he doe evill, he feareth the Judge, banishment, whipping, reproaches, & torments. If he do well he feareth evill tongues: Who is able

to expresse with what insatiable desires all men are inflamed? Insomuch that no man living is contented with his estate: but we are all like unto sicke men, which turmoyle and tosse, first from one side of the bed, and then to the other, and yet never find rest.

31. After these things, behold & consider all ages. How weake is infancy? How ignorant is childhood? How light and inconstant is adolescency? How rash & confident be yong men? How grievous and irksome is old age? What is a yong boy, but as a brutt beast, having the forme and shape of a man? What is a flouri shing yonker, but as an untamed horse? What is an old man, but the receptacle of all maladies & sicknesses? And in all these ages, with how great an heape of miseries and necessities are we overwhelmed? we must daily eate, drink, and sleep: we are daily compelled to serve many other necessities: and which is much more miserable and unhappy) we must of necessity purchase unto our selves these occupations with infinite labours and sweatings.

32. Now, who is not astonished, if he consider how all the creatures which compasse us round about, do bend their whole force, and fight against mankinde as if the things which have bin already repeated, were not

sufficient to fill the bosome of mans heart with miseries. That same most cleare brightnesse, which we call the Sun, which is as a certaine generall Father to all living things, doth sometimes so scorch with his beames, that all things are parched and burnt up with the heat thereof: at another time he taketh his course so farre from us, that all things dye with cold.

33. The earth also which is the Mother of us all, how many men doth she swallow up with her downe-falls, Gulfs, and quakings.

34. And what do the Seas? How many do they devoure? Verily they have so many rocks, so many flats, and sands, so many Sirtes, so many Charybdis, and so many perilous places, that it is a most hard thing of all other to escape the danger of shipwrack: and they which are most safe in the Ship, have but the thicknesse of a planck betwéen them and death.

35. What shall I say of our ayre? Is it not many times corrupted? And doth it not ingender and gather clouds, thicke mists, pestilence, and sicknesse?

36. As for the brutt beasts, they yéld no reverence to man their Prince: & not onely the Lyons, Beares, Tygers, Dragons, and

other greater wilde beasts, but the very Flies also, Gnats, Fleas, and other of the most small sort of living creatures, do wonderfully, and vehemently trouble, vexe, afflict, and disquiet man.

36. It were to be wished that we had no worse enemies then the brute beast, & that we had no cause to stand in feare of men themselves: but these also are full of frauds, deceits, iniuries, evill practises: then the which, what can be more intolerable? And what meaneth so much Armour, Pikes, Bows, Bils, Swords, & Guns with divers other instruments of mans malice? Do not these destroy & consume more men, then doe sicknesses & diseases? Histories report, that by one onely Iulius Cæsar (which is said to have bene a most curteous and gentle Emperour) there were slaine in severall battels eleven hundred thousand men. And if a man of mildnes & meek spirit did this, what shall we looke for at the hands of most cruel men? neither lands nor seas nor desert places nor private houses nor open streets are safe from ambushments, conspiracies, hatreds, emulations, theeves and Pirats. Are there not vexations innumerable persecutions infinite, spoyling of fields, sacking of Cities, preying upon mens goods, firing of

houses,

houses, imprisonments, captivities, gallyslaveries, denegations of Christianity (by torments inforced) besides death it selfe which men daily suffer at the hands of men? And this is that civile & sociable creature, which is called humane; which is borne without claws and hornes, in token of peace and love which he ought to imbrace moreover, not onely enemies, but also friends, and the maintainers of peace & justice, are fierce and cruell against men. O man the very store-house of calemity! And yet thou canst not be humbled, but art proud still.

37. Neither have we onely those foresaid corporall enemies, which we may see and shun: but which is more perillous, we have also ghostly enemies which see us, and we do them. For the Divels which are most crafty, cruell, and most mighty in number and strength, do nothing, practise nothing, and think upon nothing else then how they may tempt, deceive, hurt & cast men downe headlong into hell fire.

38. The holy and blessed Angels also do many times fight against sinfull men. For who burnt Sodom and Gomorrah with the Inhabitants thereof with fire & brimstone? The Angels. Who slew the fourescore & five thousand men in the hoast of Senacherib?

The Angels. Who afflicted the Egyptians with all those plagues mentioned in Exod. the Angels who afflicted Ioshua against the Cananites and Iebusites? Gods Angels.

39. Not onely the Angels, but God himselfe also, sometimes sheweth himselfe towards man, as towards an enemy: which causeth holy Iob to say, Why dost thou hide away thy face, & takest me for thy enemy? What meaneth this, O Lord God, thou also which was wont to be my Father, and keeper, hast now bidden battell against me?

40. Moreover, and beside all these things there is yet a civil & internall warre, which man hath within his own bowels continually. For what man is he which feeleth not the strivings and contentions of his affections, will, sense and reason? Insomuch that man himselfe doth afflict himselfe, and understanding it not, and is a greater enemy to himselfe, than any other can be. For who doth greater harme to thee, then thou doest to thy selfe? Who more than thy self letteth thee, & turneth thee away from thy felicity?

41. Who then seeth not, how truly it is said, Man that is borne of a woman, is of short continuance, & full of miseries? Who seeth not, that man is set in the very center of the Sphere, that miseries may fall upon him

him from every part: And as the white in a But, that the Arrows and Darts of all miseries may be directed onto him.

42. But let us see what followeth, He flowreth forth like a flower, & is cut down: Whereby he teacheth that mans life is frail and transitory. A flower verily is a comely and beautifull thing; and yet for all that, it is nothing, because there is nothing found more fading and vanishing: even so man, during the time of his childhood and flourishing youth, seemeth to be of a wonderfull comelinesse; but his beauty is of small price, because it is more brittle then the glasse-like thing that man carrieth allwayes the cause of death in his veines and bowels.

43. Mans fading away, is such & so sudden oftentimes, that there can be no reason given of his death; for many have gone to bed well in the evening, that in the morning are found dead in their beds: and many very suddenly have dropped downe in the high-wayes & street, as they have walked about their affaires. And this is no wonder, if we consider the substance of mans body, which being a building compact of greene clay, is easily overthrown with a small puff of wind.

44. And how I pray you commeth it to passe, that clocks are so easily stopped from

their course: Is it not because they are made by Art and skill, with so many wheeles, that if one be stayed, all the rest be letted? If this befall Clocks, that have wheeles of iron and steele, how much more easily may it come to passe in the humane Clock of life, the wheeles and engines whereof are not of iron but of clay? Therefore let us not wonder at the frailty of mans body, but at the foolishnesse of mans minde: which upon so fraile a foundation, is wont to erect and build such lofty Towers.

45. Furthermore, there is another misery which is signified to us by the comparison of a Tower, namely, the deceitfulnes of mans life: the wicked indeed is the greatest misery. For as hatred vertue is double iniquity: so counterfeit felicity is a two-fold misery and calamity. If this present life would shew it selfe to be such as it is indeed, the misery then of should not greatly hurt us: but it doth now greatly damnifie us, because it is false and deceitfull: and being foule, it maketh a very fair and glorious shew: being ever mutable, it will seeme to be stable and constant: being most short, it beareth us in hand that it is continually: that so man (being deceived) may believe that they shall have time to fulfill all their lusts, and put him

time and ſpace enough to repent them.

46. Holy Iob concludeth his ſentence thus. He vaniſheth alſo as a ſhadow, and never continueth in one ſtay. To make this more plaine, behold and conſider the ages of man, and thou ſhalt evidently perceive the alterations of humane life. Childhood is weake as well in mind, as in body. Flouriſhing youth is weake in mind but ſtrong in body. Ripe and manly age, ſtrong both in minde and body. Old age ſtrong in minde and weake in body. Crooked old age is in this twice a childe, weake both in minde & body. Therefore he flyeth as it were a ſhadow, and never continueth in one ſtay.

47. Beſide this, he is now wiſe, now fooliſh, now merry, now ſad: now in health, now ſick now ſtrong, now weak now rich now poore: now he loveth anon he hateth: now he hopeth, by and by he feareth, one while he laughs, another while he weepes, now he will, anon he will not. To conclude, the Moone, or any other thing that is mutable ſhe weth not ſo many changes to us, as do the daily and almoſt infinite alterations of man. And yet for all this they live as men in a frenzy, which know not their miſeries. And although they cannot repoſe their hope and aſſurance in the preſent things of this

life.

life: yet do they not remove the thoughts of their mind their counsels, their worke and endeavours, unto the happinesse of the life to come. And if it were possible, they would make the place of their exile & banishment, their countrey and inheritance. But in vain they desire this: for death cometh and playeth the last Pageant, shutting up and finishing the life of all calamities.

Chap. II.

Concerning *Death*, and the Meditation thereof.

The error of all men, for the most part, takes the originall from hence, that they forget the end of their life: which they ought to have alwayes before their eyes. For herehence commeth Pride, Ambition, so much carefulnesse for the body: hereof also come these towers, which we build upon the sand. For if we did consider what we should be after

after few dayes, our manner of liuing would be, paraduenture, more humble and temperate. For who would haue a high look and a proud stomacke, if he would with the eyes of his minde, behold what manner of one shortly after he shall be in his graue? Who would then worship his belly for a God, when he weigheth with himselfe, that the same must in a short time be wormes meat? Who would be so in loue with money, that he would ranne like a mad man by Sea and Land (as it were through water and fire) if he vnderstood that he must leaue all behinde him, hauing his winding sheete? If this were thought vpon, all our errors would soone be corrected.

2. The word of God teacheth vs in many places, of this vanity: to the end, we might the more earnestly seek a better course, and more happie life. The Prophet desireth of God, that he may learne to number his daies, to the end, he may apply his heart vnto wisedome. For vntelle we thinke vpon death, we cannot apply & fashion our selues to a godly life. Yea, we finde daily in our selues by experience, that the forgetfulnesse of death makes vs apply our hearts to folly and all kind of vanity. The holy men of old time were wont in such wise to keep an account

count of their dayes, that above all things they might apply their hearts to wisedome. Of all Arithmeticall rules this is the hardest, to number our dates. Men can number their heards & droves of Oxen, & of Sheepe: they can account their revenews of their Manors and Farmes: they can with a little paines number and tell their Coyne: and yet they are perswaded that their dayes are infinite and innumerable, and therefore do never begin to number them. Who saith not upon the view of another: Surely, yonder man loketh by his countenance, as if he would not live long: Or, ponder woman is old her dates cannot be many: Thus we can number other mens dayes and yeares, and utterly forget our own. Therefore this is the true wisedome of mortall men, to number their owne dayes, and like skilful Geometricians, to measure all their actions, all their studies, all their cares, all their thoughts, all their desires, and all their counsels, by their departure out of this life (as the end whereto they are referred) as it were by a certaine rule, & thereunto to direct all things: and so to fit with the course of our life which God hath given unto us, that at the last we may come to the haven of rest.

3. The case standing thus, we cannot, no

ought not to doubt, but that the Deuill a most cruell enemy of mankinde, laboureth all that he can to take away frō us the most wholesome remembrance of death, which by most euident demonstration setteth before our eyes the brefity of our life, the misery of our flesh, the deceits of the world, the vanity of things present, & whereunto all humaine beauty, & the vniuersall glory of the world shal come at the last. For otherwise, how could it be, that we should at any time forget a thing so fearefull and which by no manner of meanes we can shun and auoid?

4. If a light suspition of some losse, either of our goods, or of honour, doth preuaile so greatly with us, that many times it taketh from us our sléep, what might ỹ meditation of most assured death do, which is more terrible then all other terrors beside.

5. Wherefore, as they which in open games of actiuity, as of fleeting, and wrestling, and such like, do long before the day come, thinke vpon the same, and do exercise their hand and Bow, spending and consuming many Arrows at the marke, that in the day of triall for the best game, they may shoot nearest the marke: and as Fencers, which are to play their prizes of triall, do daily try their strength, and exercise their

Wea-

Weapons, bending their whole mind how they may best foyle their enemies that whē the day cometh, they may have honour, and triumph: even so ought we to do, for whom, a greater reward without al comparison is set, if we dye well: and if otherwise it come to passe, we shall be punished with unspeakable shame and reproach.

6. And this our meditation of death shall be handled in no other order, then the same which our death and departure from this life bringeth with it: For as they which are to runne a race, do oftentimes leade the horses up and downe the running place, that they may see and be acquainted with all the stones, uneven places, & other impediments in the same; that when the day cometh they may finish the race without stay or stop: even so we, which whether we will or no, must measure and pace the race of death, shall do very well, if now in our mind and memory we frame this race, & do diligently consider all those things which are in the same; especially, seeing the way is most obscure, and full of sundry impediments, and is so perilous, that there are very few which finish the same happily. They which slip and stumble in it, shall never more find any hope of salvation.

7. There-

7. Therefore, that we may begin there where this most bloudy battel hath his originall, we ought diligently to consider the same: namely, that then death doth especially come, when men do least thinke of it. Hereupon the Apostle Paul saith: The day of the Lord shall come, as a Theefe in the night. And in the Apocalyps: Behold, I come as a Theefe. And Theeves have this property, that they breake open houses to steale when men are most fast asleepe, and when they least suspect any such thing.

8. Hereupon the Prophet Amos hath these words, In that day will I cause the Sun to go downe at noone, and will darken the earth in the cleare day; that is to say, when men thinke it to be the high noone of their age, when they thinke that they have yet many yeares to live, when their minde is occupied about their gaine, about their affaires, about their honours, buildings, marriages and pleasures: when they say unto their soule, Soule, thou hast much goods laid up in store for thee many yeares, eate, drinke, rest and be merry: then shall suddenly be said to them: Behold, death is at the doore thou fole, this night shall thy life be taken away from thee: and whose are then those things which thou hast gotten?

9. Then

9. Then death unlooked for frustrateth all our counsels, cutting off the Webs of our devises, and with one stroke he casteth downe, and layeth flat to the ground, all those Towers builded in the ayre: and then what a wound doth the heart of the sinner receive, which loveth this present life, when the Physitian saith unto him, Thou must from henceforth think no more of life, but of death.

10 Here first of all all those things which he loved in time past, offer themselves unto him, from the which he shall be pulled away, and separated by death, whether he will or no. The body shall dye once, but the heart shall dye so often as the things be in number which he loved. Then in verie deed shall the most cleare light be turned into darknesse: because those things which were afore time occasions of great joy, shall be now horrible vexations and torments. It is a most sweet & pleasant thing to them which live, to see their loving and faithfull friends, to remember their honours, to thinke upon the pleasures past, & to compare all these things in the time of death shall be as swords, as torments, and most bitter potions.

11. But if it be an hard matter to be pulled

pulled away from thosethings which do not so nerly touchman. how bitter, I pray you, will the separation be of the body from the life and soule? For, such two loving familiars, which have alwaies lived lwerly together, even from the mothers wombe cannot be separated without great grief. If the one doe commonly low and mourne, when his poor fellow, which was wont to draw with him is taken away, how will every one of us mourne, when the mind shall be separated from the body? Then will the body and the minde, with teares repeat, againe and again. Dost thou thus separate bitter death? O death dost thou thus separate?

12 And when the cogitation of so sharp a separation is deeply setled in our minds, then griefes follow griefes, & sorrow commeth upon sorrow: for then it cometh presently into the minde, what a miserable condition the body and soule shall be in after the separation. And first of all, when a man beginneth to recount with himselfe, that his body after a few houres shall be buried in a grave, or darke tombe, he cannot cease from wondring at so abiect and miserable a condition. What? The body that now liveth, which seeth, which heareth, which speaketh, shall it be made (after one houre) in a

moment, blind, deafe, dumbe, without spirit, without life? Shall I have then instead of a large Pallace, a base Sepulchre? Instead of a soft bed, the hard ground? For delights, rottennes? For sweet smels, stinks? and instead of servants & familiar friends, wormes? And thus this cogitation of the grave, will very sore trouble, and terrifie a man in these extremities.

13 But yet notwithstanding, every man feareth much more, when he beginneth to consider what condition remaineth for the Soule. For when he beholdeth that eternity, and that new Region unknowne to all men living, which he then alone and naked is to enter: and againe, when he understandeth that there is to be found in the same both everlasting glory, and perpetuall paine and misery, and knoweth not of which he shall take his part: it cannot be told, with how great feare, with what carefulnesse, and with what exceeding sorrow he shall be tormented. When he perceiveth plainely, that after two houres he shall be either in eternall ropes, or in everlasting paines: Is not this a crosse surpassing all other crosses?

14 This incertainty therefore of blisse, or of accursed estate (which after two houres the

the ſinner expecteth, that remembreth his ſins, and feareth the iuſt iudgement of God without hope of remiſſiō or faith (ſ. Chryſ.) bringeth a hell in mind not to be expreſſed. For by how much the Kingdome which he deſireth is of largeneſſe, and by how much the fiery furnace which he feareth is terrible, by ſo much greater ſhall this perturbation be. For, from the one, Angels ſhall come to carry the faithfull up into heaven: & from the other, infernall ſpirits come to carry the wicked and infidels into hell-fire.

15 But there is yet a far greater perturbation then this: namely, that he ſhall call to mind the account which he is to make to God, for all his words, deeds and thoughts. For of it ſelfe it is a horrible thing to enter into iudgement with God: the which horrour will wonderfully vex and diſquiet the Devils themſelves. For as ſo long as we live, they ſet forth unto us the mercy of God, and ſo alſo commend the ſame, and doe ſtrive all that they can, to keep us from meditating of his iuſtice and iudgements: even ſo now on the contrary part, they extenuate and make his mercy inſufficient, and doe ſet before our eyes the greatneſſe and ſeverity of the Lords iuſtice.

16 Then the ſinner will beginne to

tremble and fall into desperation, and will begin to reason thus with himselfe? If God for the sinnes of others spared not his only Son, will he spare me which am guilty of so many sinnes? If this be done in the greene tree, what will befall that which is feare & dry? If the Prophets, if the Apostles, if the Martyrs, after they lived godly so many yeares, entred not into the Kingdom of heaven without tribulations, what other place can be left for me, but that of hel fire? which know no end that I have done.

17 If the Scripture be true, which saith, He will render to every man according to his works: I which have done so great wickednes what should I looke for but eternal torments? If the Apostle lye not (as indeed he doth not) when he saith, That which a man soweth, that shall he reape; What shall he reape but eternall death, which hath made so cursed sowing? if not pollute a thing shall enter into the Kingdome of God, how shall I which am altogether filthy and uncleane, have hope to make so happy and blessed an entrance?

18 Then therefore all his sinnes which he committed with so great facility, when he lived, shall violently invade the sinfull man like an hoast of his enemies. Then the fears

feare of punishment will open the eyes, which sleeping Security in time before had shut: then ambition, pride, theft, murthers, adulteries fornications, gluttonies, drunkennesse lying, perjury vile words unclean thoughts, and negligent slacknesse in all good works, will come to remembrance. O how heavy and grievous will they then seeme to be which now seeme so light, and are done with so much sweetnesse and pleasure: And how greatly will they then torment the mind of the sinner!

19 For, who is able to expresse that last agony wherein the soule fighteth with sore and painfull sickenesse with the temptations of Divels, with feare of the iudgement to come, and all this at one instant? Then cometh that last perturbation, the saying of all the senses as the fore-runners of death approaching, which vehemently terrifieth: at what time the breast swelleth the speech groweth hoarse faint, and hollow the eyes sinke, the nose beginneth to be sharpe, the countenance waxeth pale, the sight dye, and the Arteries sendeth forth a cold sweat.

20. These things which appeare outwardly, are grievous and full of horror: but they are without all comparison more grievous and horrible which are felt inwardly.

For if they (as S. Ierome writeth of blessed Hilarion) which have many yeares served God do fear at the time of their departure: what shall they do which many yeares have served the devill, and their execrable wickednesses, and which have provoked God unto wrath? Whither shall they go? Whose helpe shall they crave? What counsell shall they take? If they looke upward they shall see the drawne sword of Gods iustice: if downward, they shall see a great gulfe gaping, and hell-fire: if the time past, they shall see all things vanished away like a shadow: if the time to come, they shall behold the eternity of woes, which shall last without end.

21. But how (I pray you) shall they be able to resist and abide the assaults of the devils, who will then set vpon them with all their might and maine? What shall sinfull men do which are left in this estate? Return they cannot, and longer to abide in this estate, will not be permitted them.

22. O that we might understand and know what manner of battel this is, and what manner of burthen to be borne in this houre. We would (verily) be other manner of persons then heretofore we have bin. All these things faith teacheth, nature pro-

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claimeth, experience testifieth, and it is evident to every one of us, that we shall come unto that state, wherein we will desire with all our heart that we had byded our selves from all wickednesse that we had exercised all the workes of vertue, that we had lived in all holinesse, and not spent our time in vaine. Let us not imitate swilfh men which looke upon present things onely: let us wisely provide for things to come, and so by the grace of God we shall bring to passe, that the same houre which to others is the beginning of sorrows, to us shall be the beginning of joy and felicity.

23. Thus farre we have shewed what may befall a man at the point of death, until the moment of his departure: now let us see how the body is bestowed after the horrible separation of the life from the same. The soule therefore being dissolved, there lyeth upon the ground not a humane body, but a dead carkasse, without life, without sense, without strength, and so fearfull to looke upon, that the sight thereof may hardly be indured. To be short, it is a little better (as touching the substance) then the body of a horse, or a dog which lieth dead in the fields, and al that passe by stop their noses, & make hast away, that they be not annoied with the

ſight and ſtinke thereof. Such is mans body now become: yea, and though it were the body of a Monarch, Emperour, or a King. Where is now that Majeſty that excellencie, that authority which he had aforetime, when all men trembled to behold it, & might not come in preſence thereof without all reverence and obeyſance? where are all thoſe things become? were they a dreame, or a ſhadow?

24. After thoſe things the funeral is prepared, the which is all that men can carry with them of all their riches and kingdoms: & this alſo they ſhould not have, if in their life time they did not appoint it for their dignity and honour. For the Prophet David ſaith truly: Be not thou afraid though one be made rich or if the glory of his houſe be increaſed; for he ſhall carry nothing away with him when he dyeth, neither ſhall his Pompe follow him.

25. Here now a pit is digged, ſeven or eight foot long as if it ſhould ſerve for Alexander the great, whom the world could not containe, and therein the dead carkaſſe is contented to dwell alone continually: the which ſo ſone as it is come, the wormes do welcome, and the bones of other dead men are conſtrained to give place.

26. In

26. In this house of perpetuall oblivion and silence, the carkasse being wound in a sheet, and bound hand and foot, is shut up, thought it need not to have so great labour bestowed upon it: for it would not run away out of that prison though the hands and feet were loose.

27. And now if we do but consider a little of the Tombes & Sepulchres of Princes and Noble men, whose glory and majesty we have seen when they lived here on earth, and do behold the horrible forms and shapes which they now have: shall we not cry out as men amazed; Is this that glory? Is this that highnesse and excellency? Whether now are the degrées of their waiting servants gone? where are their ornaments and Jewels? Where is their Pompe, their delicacy and niceneſſe? All these things are vanished away like the smoke and there is now nothing left but dust, horror, & stink.

28. But now, leaving the body in the grave, let us consider how the soule entereth into the new world. Therefore so soone as the soule of the sinner is dissolved from the flesh it beginneth to passe through a region unknowne, where there are new inhabitants, and a new manner of dying. What then shall the miserable & sinfull pilgrime

do, when he shall see himselfe alone in such an unknowne Region, full of horror? How, and by what means shall he defend himself from these most fierce theeves, and horrible monsters, which in those vast deserts do assale passengers? This verily is a fearfull iourney.

29. And yet the iudgement is much more fearfull, which in that place is exercised. Who is able to expresse the uprightnesse of the Iudge, the severity of the Iudgement, the diligence of inquisition, and the multitude of witnesses?

30. In this Iudgement teares will not prevaile, prayers will not be heard, promises will not be admitted, repentance will be too late: and as for riches, honorable titles, Scepters and Diadems, these will profit much lesse: And the inquisition shall be so curious & diligent that not one light thought, nor one idle word (not repented of in the life past) shal be forgotten. For truth it self hath said, not in iest, but in earnest, Of every idle word which men have spoken, they shall give an account in the day of Iudgement.

31. O how many which now sinne with great delight, yea, even with greedinesse (as if we served a God of Wood, or of Stone, which seeth nothing, or can do nothing) will

be then astonished, ashamed, & silent: When shall the dayes of thy mirth be ended, and thou shalt be ouerwhelmed with everlasting darknesse, and instead of thy pleasures thou shalt have everlasting torments.

When Ieremy had remembred all the calamities and sins of the Iews at the last he imputed all to this: She remembred not her end, Lam. 1. 9. So, if I may iudge why naturall men care for nothing but their pomp, why great men care for nothing but their honour and dignitie, why coveteous persons care for nothing but their golden gain, why dissolute Epicures care for nothing but their pleasure, why ỳ Pastor careth not for his flock, nor the people for their Pastor, I may say with Ieremy, They remembred not their end. When Solomon had spoken of all the vanities of men, at last he opposed this Memorandum, as a counterpoyze against them all, Remember that for all these things, thou shalt come to iudgement: As if he should have said men would never speak as they speake, think as they thinke, nor do as they do, if they were perswaded, that these thoughts, words, and deeds should come to iudgement. What if we had dyed in the dayes of our ignorance, like Iudas that hanged himselfe before he could see the Passion,

Resur-

Resurrection, or ascention of Christ Jesus? we should have numbred our dayes, and our sinnes too: but alas, how many dayes have we spent, & yet never thought why any day was given us? But as the old peare went, and a new came, so we thought that a new would follow that: and so we thinke that another will follow this: and God knoweth how some we shall be deceived: for so they thought too, that are now in their graves. O deare brethren, this is not to number our dayes, but to provoke God to shorten our dayes. I that write this, thou that readest this, and all you that heare this, which of us have not lived twenty peares yea and some thirty or forty, and haply some many more, & yet we have never applied our hearts aright unto wisedome? O, if we had learned but every peare one vertue since we were born, we might by this time have bin like Saints among men, whereas if God at this present time should call us to judgement it would appeare, that we had applyed our hearts, our minds our hands our feet our tongues, yea, and our whole bodies, to riches, and pleasures to lying and deceiving, to swearing and forswearing, yea, and to all kind of sin and wickednesse: but to true vertue and wisedome we have not applyed our hearts.

God

God of his mercy give us grace to see our former sins truly to repent us of them and to amend our lives hereafter, that we may live with him for ever. Surely, if man could perswade himselfe ꝑ this were his last day, as it may be, if God so please, he would not deferre his repentance untill to morrow. If he could think that this is his last meat that ever he shall eate he would not surfet: if he could beleeve that the words which he doth speake to day, should be the last words that ever he would speake, he would not offend with his tongue in lying, swearing, & blaspheming. If he could be perswaded that this were the last lesson, the last admonition, or the last sermon that ever God would afford him to cal him to repentance, he would read it, or heare it with more diligence than ever he hath done before. O, I beseech you remember your selves, while it is to day, lest you repent your selves when it is too late: of all we that be here which of us can assure our selves of life till to morrow? Or what if we should live three, foure or five yeares, or what if twenty yeares who would not live like a Christian twenty yeares, to live in heaven with Christ eternally? Who can be content to serve seven yeares Prentise, with great labour and toile, to be instructed

in

in some Trade, that we may live the more easily the rest of our dayes and we must labour notwithstanding after wards, and can we be content to labour in the things of God a little while, that we may rest from our labour ever after? Christ said to his Disciples when he found them sleeping, Could you not watch one houre? So I say unto you, and to my selfe, Can we not pray? can we not fast? can we not suffer a little while? He which is tyred, can travell a little farther, one step more to save his life: and therefore God would not have men know when they shall dye, because they should make ready at all times, having no more certainty of one houre, then another.

32 Seeing therefore the case standeth thus, let us looke to our selves, and let us take counsell of him, which would be an Advocate before he a Judge: for no man knoweth so well what is necessary for us against that day, as he that shall be the Judge of our cause. Hethereforе cryeth thus unto us; Walke while ye have the light, lest the darknesse come upon you. Take heed, watch and pray, for ye know not when the time is. Be ye like men wayting the comming of their Lord, &c.

33 They that thus watch and wayt, are sure

sure to make a most joyfull departure from this life, and to be received into the Lords joy: of the which happy dissolution, the Scriptures thus record: I am now ready to be offered and the time of my departure, or dissolving is at hand. I have fought a good fight, and have finished my course: I have kept the faith: Henceforth there is laid up for me a Crowne of righteousnesse, &c. 2 *Tim.* 4. 6, 7, 8.

As the Hart brayeth for the Rivers of waters: so panteth my soule after thee O God. My soule thirsteth for God, even for the living God: when shall I come to appeare before the presence of my God? *Psal.* 42. 1.

The righteous shall live for ever; their reward also is with the Lord, & the most high doth care for them. Therefore shall they receive a gracious Kingdome, and a beautifull Crowne at the Lords hand: for with his right hand shall he cover them, & with his arme shall he defend them, *Wisd.* 5. 16.

Bring my soule out of prison, that I may praise thy name, *Psal.* 142. 7.

I desire to be loosed, & to be with Christ, which is best of all, *Phil.* 1. 23.

For we know, that if our earthly house of this Tabernacle be destroyed, we have a building given of God; that is, a house not made

made with hands, but eternall in the Heavens, 2 Cor. 5. 1.

Let these things be often times thy meditation & study: that so despising the things of this transitory life, and passing thy steps in the path-way to felicity, thou maist at the last obtaine the reward which our Saviour Christ hath promised, Come ye blessed of my Father &c. Which Lord for thy mercy sake grant us. Amen.

Chap. III.

Concerning the generall Day of Doome.

FOr Psalmuch, as The feare of the Lord is the beginning of wisedome, and all for the most part are restrained from sinne, and wickednesse, by the feare of punishment and paines, and are brought to a good minde and purpose; they which exclude his feare out of their hearts, doe shut up against themselves the true and wholesome repentance. For as the Scripture

sure testifieth, the feare of the Lord expelleth sinne, and he which is without feare, cannot be iustified. The which S. Augustine by a very proper similitude setteth forth: If there be no feare, there is no entrance for love: euen as we see when a man soweth the thread is brought in with a needle, the needle first entreth but except the needle go out also the thread followeth not: euen so, feare first possesseth the mind, but feare remaineth not there alone, because it therefore entred to bring in loue. Wherefore to awake us sleeping in sinnes, and to engender feare in our mindes, the Lord doth often times in the Gospell threaten vtter darknesse, gnashing of teeth, euerlasting fire, and other torments of hell: that at the least wise for feare of paines and torments, we might bridle our minds, our eyes, and our hands from sinne and wickednesse.

This feare is not onely profitable, but also very necessary. For if now after so many threatnings of our Creatour so fearefull and so grieuous, we scarcely forsake our sinnes: what would we doe if God did not threaten at all? therefore I hold this, that the feare of the Lord is as it were, the Parent and Keeper of righteousnesse, temperance, loue, and of all vertues.

3 But there is nothing that doth moze worke this feare in us, then the remembrance of that great day, wherein all the causes of all men are to be pleaded, & their matters determined. Insomuch that S. Augustine affirmeth, If Christian men should heare no other Gospel, then that wherein the generall iudgement is set forth that one might suffice both to reproue sinfull men from their wickednesse; and also being reproued, to containe them in their duty.

4 Wherefore, in this Chapter we will handle two notable points concerning the iudgement to come. The first shall be concerning the greatnesse and horrour of that day: and the fearefull signes that shall go before the same. The second, shall be concerning the raising vp of the dead bodies, and the comming of the Iudge.

5 The greatnesse and horrour of the last day may be knowen hereby, that it is called in holy Scripture a great day, and the day of the Lord. And shall it not indeed be a very great day, which shall comprehend all the dayes of all ages, as well those that are past as those that are to come? For in that day men shall render an account of all the dayes that are past. In that day, God will powre out that infinite treasure of his wrath and in-

indignation which he hath heaped up in the space of all the worlds that are past. In that day the motions of the heavens shall cease, the course of the starres, the revolution of years, the vicissitude or returne of moneths and dayes, the decay of mortall things, all the cogitations of men, all their studies, all their arts, all their disciplines, all their affaires shall rest in eternall silence.

6 Also in that day, it shall be decreed by the sentence and irrevocable constitution of the most high and eternall iudge, what state and condition every one of us shall have, and retaine in all eternity of worlds.

7 And not without cause, the holy Scriptures have called it the day of the Lord: for as all the dates of men going before, are called their dates, because men watch in them, and doe whatsoever they will, and God beareth, suffereth, endureth, expecteth, and after a sort sleepeth, and resteth in them: even so then the day of the Lord shall shine, wherein he shall continually waken and shall doe whatsoever he will, and we (whether we will or no) must suffer and endure.

8 Thou now doest adde sin unto sinnes, and ceasest not to offend God daily, & God is silent at all these things. And why so? because this day is thy day: but the day shall

come, believe me, the day of the Lord shall come, which shall bring an end to so long silence, and wherein he will take vengeance of all the injuries that have been done unto him.

9 Thus we see, that all Eternity comprehendeth two dayes onely: The one of man: the other of God. In the one, men shall watch, and God shall sleepe: In the other men shall sleep, and God shall watch.

10 How horrible this day shall be, we cannot plainly understand, and yet we may guesse at it by the present calamities: for then the host of all punishments with their confederate battell of all offences, shall assaile us with mainе force.

11 But as in the wars of men before the last and generall battle, there are many excursions and short skirmishes: even so before that great and most fearefull conflict which shall be in the day of the Lord, God is wont with his severall bands to make certaine excursions: and one while to send upon us famine, another while pestilence, another while warre, another while earthquakes, another while floods of waters, and another while drought (as it were his horsemen to invade us) who when they have skirmished us, retire, & abide in their tents.

If

If therefore, we so greatly feare pestilence, warre, famine, earthquakes and such like, when as they are but the beginning of sorrows and short excursions: what, I pray you, will we do when the last and generall conflict shall come, at what time all tribulations, extremities, calamities, and miseries shall all fight against us?

12. And if we do yet more fully desire to know the greatnesse and horror of that last day, let us consider those signes which shall a little while come before that day. Therefore before the comming of that great day, heaven and earth, & all the Elements shall gide signes. For there shall be signes in the Sunne, in the Moone, and in the Starres, and upon the earth, trouble among the Nations with perplexity: the Sea and waters shall roare, and mens hearts shall faile them for looking after those things which shall come upon the world.

13. For as man (which is a little world) when he draweth neare to his end, the humors in him as certaine elements, are troubled and his eyes, which are the Sunne and Moone are obscured, and lose their light, and the rest of the senses, as the lesser starres, do by little & little fall and faile, and his mind & reason (as the power of heaven is moved

from his seat) wandereth and erreth, even so in the dissolution and fall of this whole frame, which is called the great world, the Sun shal be turned into darknesse, and the Moone into blood, and the Starres shall fall from heaven the ayre shall be full of whirlwinds, horrible corruscations, flashing meteors, and Thunder: the earth with fearefull tremblings, and swallowing Gulfes: the floods of the Sea shall swell so high as if they would overflow the whole world: and the roaring and raging noyse of the fretting billowes and tossing waves shall greatly terrifie: then therefore shall whither and wax pale with feare and horror, and trembling shall bere them more and more; expecting what these new Monsters will bring forth at the last, and what will be the end of such horrible beginnings.

14. When a tempest ariseth at the Sea and the boysterous waves begin to tosse and beat the ship, and the men which are in the same do behold the horrible lightnings, and fiery flashings in the ayre, and the furious winds also making the sea to swell and rage in such wise, that now they lie themselves tossed aloft and then anon carried downe to the deepe: they begin presently to cry, to feare, to tremble, to call for mercie, to make

multiply their prayers, to crave time of repentance, to commend their salvation to Almighty God: and to be short, they begin to think of the amendment of their manners and to have better purposes. Then thinke with thy selfe, what manner of minde men will have when they shall see heaven & earth and all the Elements to have their peculiar and proper tempests: when the Sunne shall strike a horrour into mens hearts with his fearfull darknesse, and the Moone being turned into blood, shall terrifie them that behold it, & the Starres with their tails shall threaten (for they shall fall so thicke, that the firmament shall seem to be quite without light) and the ayre with continuall fiery Meteors shall seeme to burne, the sea shall swell exceedingly, and the most high mountaines being shaken with earth-quakes, shall fall with exceeding great noyse.

15. Who then shall take pleasure to eate? who will take delight in drinke? who will then have any desire to sleepe? nay, who dare once then slumber? or take the least rest amidst so many tempests and stormes? O miserable and unhappy sinners, over whose heads all these signes do hang, and do foresee unto them extreme calamity! O happy men, yea thrice, foure times, ten times,

yea a thousand times happy & blessed, whose conscience in that time shall make them merry and glad!

16. Thus farre we have considered the greatnesse of the last day, & the signes going before the same: now let us call to mind certaine things concerning the resurrection of the dead and the comming of the Judge.

17. Therefore after those signes and wonders which shall goe before the day of the Lord, an Archangel shall come downe from Heaven, and with the fearfull sound of a Trumpet shall give a signe to all that are dead, to rise againe, and so come to Gods judgement. This is that Trumpet which Ierome thought that he ever heard sounding in his eares whatsoever he were doing, and not without cause: for who can appeale from this citation? who can refuse this judgement? who can pretend sicknesse, business, or any other excuse?

18 Then shall death be compelled to make surrender of all the spoyles, in a moment which he hath taken away from the world: and he shall be sent away into everlasting banishment beyond all lands, seas, and beyond the world, and the borders of all living things. For as S. Iohn sheweth in his Revelation, then shall the sea yeeld up her dead

dead which it hath swallowed, & death and hell shall do the like.

15. What a sight shall there be then, when Sea and Land shall bring forth in all places so many bodies, so unlike one to the other, so different & so unequall? And when as at one and the selfe same place, so many Armies shall come together from all parts of the world? In that place Adam (the Father of the Nations of the earth) shall see all his posterity come together, and shall marvell. There we shall see Xerxes, Darius, Alexander, Cæsar, and other Monarchs of the world: but yet having other formes, other manners, and other minds, then they had when they lived here. For at the sound of the Trumpet Kings, and Nations, and all the world shall tremble, they shall strike their breasts, and mourne.

20. Moreover although all men shal be restored unto life: yet nevertheless there shall be great difference betweene those bodies which shall be restored to holy men, & those which the wicked and ungodly shall receive. For they shall be more shining then ỳ Sun, and shall be beautified with unspeakable brightnesse: but the others, most foule and ugly, and more terrible then death it selfe.

21. What pleasure, I pray you, shall the blessed

blessed soules have when they shall be ioyned againe to their bodies, as to their most sweet bride men after so long banishment, never to feare any more a separation? What, I beseech you shall flesh feele, when it shall be raised from dust, and shall see an unwonted light? And when the Soule shall come unto it and say, God save thee my Sister, and most sweet Spouse, the Winter is now gone, the storme is past: arise my Beloved, and come, the Lord hath fulfilled our desire: thou hast beene the companion of my travels and labours thou hast for the Lords sake suffered with me persecutions and injuries thou hast beene with me in watchings, in fastings, and under the crosse of repentance, thou hast lived with a temperate & spare diet to feed the poore thou hast not exceeded in apparrel, that thou mightst cloath the naked: equity therefore and reason requireth, that the things which thou hast sowne with me in teares thou should'st also reape with me in ioy: and that seeing thou hast been a companion with me in my labours, thou should'st also be partaker with me of my pleasures, riches, and glory: Then shall the Soule sweetly imbrace the body, and the body joyfully kisse the soule & they shall be joyned together with most happy & indissoluable knots. And then

with

with how great ioy and gladnesse shall they dwell together in one? For from thenceforth appetite shall not contend with will: nor sense with reason: but being ioyned together in one, with the league of amitie, peace, and concord, they shall enioy the delights and ioyes of heaven everlastingly.

22. And contrariwise, with what anguish shall the Soule of the sinner be tormented, when the foule il-favoured, deformed, and fearfull body is offered unto him? With what words thinkest thou, will they salute one another? O unhappy body, will the Soule say! O the beginning and end of my calamities! thou hast brought me to these torments with thy inticements: and now I am come, not as it were into the house of rest, but as it were into a prison to be tormented. I am compelled to enter into thée again, against my will. Is this that flesh for the which I have cōmitted so many fornications, so many wickednesses? for ẏ which I have so many times givē my self to gluttony & carnall pleasures? Is this that face which with so great care I have kept from Sunburning? O unhappy palace, for thy sake I have wearied my selfe by land & by seas. O unfortunate belly, how became I such a soule that I should worship thée for God? have I lost

loſt the kingdome of heaven, for this moſt abiect body, for this moſt foule ſtinke of all filthineſſe and haue purchaſed to my ſelfe euerlaſting torments? O yee furies, O yee ſpirits of hell, why do you ſtay? why teare yee me not in peeces? why do yee not bring me to nothing? Theſe and ſuch like words ſhall the ſoules vtter againſt the fleſh with exceeding rage & hatred: the which notwithſtanding it loued ſo well when it was here vpon earth, that it worſhipped the ſame for a Lady and a God: and to fulfill the luſts thereof, it feared not to violate and breake the law and commandements of God.

23. And when all are riſen againe, and are gathered together into the places which God hath appointed for his iudgement; then ſhall he appeare in the clouds of heaven, with power and great Maieſty, whom God hath appointed to be the Iudge of the quick and dead. And he ſhall not come alone, but accompanied with an innumerable multitude of heauenly Princes.

24. The feare which ſhall come by reaſon of that Maieſty ſhall be ſo great that the Prophet Iſaiah ſaith. They ſhall go into the holes of rocks, & into the caues of the earth, from before the face of the Lord, and from the glory of his Maieſty, when he ſhall ariſe

to

to destroy the earth. And the Apostle Saint John adveth, I saw a great white Throne, & one that sate on it, from whose face fled away both the earth and heaven. For as when the flod of the Ocean swelleth, they are wont to tremble which dwel upon the shore, and yet can take no harme: even so, when the Lord beginneth to powre forth his wrath and indignation upon wicked men: the Saints also, and the Angels, and men which are in no perill shall after a sort tremble and feare. If there fore the iust shall scarce, and the pillars of heaven shall shake, what shall the wicked and the ungodly doe? Apo.20

25 And in very deed, so soone as the Lord shall appeare, there shall be heard immediately a great cry & howling among the nations, for then (as the Lord himselfe saith) Shall all the kindreds of the earth mourne, and they shall see him whom they pierced, and they shall lament for him, as one mourneth for his sonne, and be sorry for him, as one is sorry for his first-borne. O how many causes of weeping and howling shall miserable and unhappy men then have? They shall weepe, because they shall see that their evils & miseries are past all remedy. They shall weepe, because they shall see that their repentance is too late & unprofitable. They shall Mat.24. Apoc.1 Zac.12.

shall weep because they cannot appeale from Gods sentence; neither can flie the iudgement at hand: and it shall seeme a thing intolerable to be at the iudgement, & to heare the sentence of everlasting condemnation. They shall weep, because when they lived here on earth, they despised those which forewarned them. They shall weep because the pleasures which are gone as a shadow have brought upon them endlesse sorrowes & torments. To be briefe (as men beset on every side, and brought into inevitable straights, destitute of all counsell and hope) they shall weep, because they shall see that they cannot prevaile any thing at all neither with weeping, nor yet with scratching, and tearing of themselves.

26 Neither will the Iudge be moved by any meanes with these cryes and sorrowes, but will rather separate the weepers from those that reioyce: that is to say, the wicked from the godly, even as a Shepheard divideth the Sheep from the Goats, and shall set the godly on his right hand and the wicked on his left.

27 And then he will begin to discusse the cause of every one, and he will not forget any one offence. For we shall see all things registred in perfect bookes, by which

bookes

bookes all men shall be iudged. I saw (saith S. John) the dead both great and small, stand before God, and the bookes were opened, & another booke was opened, which is the booke of Life, and the dead were iudged of those things which were written in the bookes according to their works. So that all our workes are written in those everlasting bookes. Though I scarcely committed an adulterous thought, but the same wickednesse is written in Gods booke.

28 And not onely Church-robbings, and Sacrileges, Patricides, Periuries, and such like faults, but also impure thoughts, & idle words, the neglecting of good workes, or the same done to no good end, shall be brought vnto iudgement. For, so great is the excellency and estimation of Christian integrity and purity, that no one, or the very least vice that may be, is not permitted to Christian men.

29 The case thus standing; whereof I beseech you commeth it, that there is in us so great lasinesse, so great carelesnesse, so great slothfulnesse, and such security? Doe we not flatter our selves, when so great iudgement hangeth ouer our heads? Holy was the Prophet David, a man after Gods owne heart, and yet he so feares this

iudge-

iudgement, that he said: Enter not into iudgement with thy servant, O Lord for no man living shall be justified in thy sight. Holy was the Apostle Paul, and yet he saith: I know nought by my selfe, and yet hereby I am not justified, it is the Lord that iudgeth me: as if he should say, therefore I dare not pronounce my selfe iust, because hee that iudgeth me is the Lord. For such are the eyes of the Lord that the starres are not clean in his sight: and many times his eyes do behold wickednesse, where we see nothing but holinesse. Holy was also the friend of God Iob and yet he said, What shall I do when God ariseth to iudgement? and when he maketh inquisition, what answer shall I give him? Why doth this man of God, so commended of Gods owne mouth, who was so iust and simple, that he could say without lying, I was an eye to the blind, and a foot to the Lame: and againe, My heart doth not reprove me in all my life, why (I say) is a man of such singular innocency, so a feard of Gods iudgement? Namely, because he knoweth that God hath no eyes of flesh, and that he iudgeth farre otherwise then men doe.

20 Moreover when all mens causes are diligently discussed examined, the Iudge will

will pronounce against the wicked, their irrevocable sentence of eternall damnation: Depart from me ye cursed into everlasting fire, which is prepared for the Devill and his angels. O bitter word, which will make the eares of them that heare it, to tingle! O sentence intollerable, which depriveth sinners of all good things, and bringeth them to all woe. The Lord sometime accursed the figge-tree, and immediatly, not only the leaves, but also the body and root were wholly withered: even so, that fearefull curse of the last day, shall be no lesse effectuall. For on whomsoever it falleth, it shall so scorch them, and shall so make them destitute of Gods grace, that they shall never more be able to doe, to speake, thinke, or to hope for any good thing.

31 Then therefore the wicked being stricken with this thundering sentence will lift up their mouths towards Heaven, and spue forth their shamefull blasphemies against God the Judge: they will curse the day and the houre wherein they were borne, and their parents which begat them, and the wombes which bare them, the ayre which gave them breath, & the earth which hath borne them: but they shall not be suffered any long time to speak

these things against the Iudge.

32 For suddenly the Spirit of the Lord shall overwhelme them, & shall with great violence cast them down headlong into the deep, as in Saint Iohns Reuelation appeareth in these words, Then a mighty Angel took up a stone, like a great Mil-stone, & cast it into the Sea, saying, with such violence shall the City of Babylon be cast down, & be found no more. And again, Whosoever was not found written in the booke of life, was cast into the lake of fire. And this deep shall be shut up with gates of brasse, & with iron barres which cannot be broken with any force nor cut in sunder with any Arts, and there they shall drink of the cup of the Lords wrath, and the smoke of their torments shall ascend world without end: and they shall not rest day nor night.

33 On the contrary part, the iust (being in the fruition of full blessednesse; and of everlasting glory (shall have in their mouthes the praises of the Lord, and giving of thankes, and shall with singing, & with mirth extoll the Name of their Lord and God, with whom they shall raigne without end.

34 But al though we heare of these things often: yet nevertheless, we are not

awaked

awaked from the slæpe of sin, before we be ouerwhelmed with the night of death, & of darcknesse. Why doe we, which haue this time now to look for another time, which peradventure we shall neuer haue? Now is the accepted time, now is the day of saluation. There is nothing more profitable for a man, then to know his time: and therefore in our worldly businesse we obserue times and seasons, as a conuenient time to eare, a fit time to sow, to plant, and such like. Yea, the brute beast, by the instinct of Nature, can make choyse of time for benefit. The Swallow, when Winter approacheth, prepareth himselfe to take his flight into a warmer Countrey. The Bée, and the Ant in the time of Summer, prepare their food against the Winter. And the Prophet Jeremy saith that the Storke knoweth his appointed time. If brute beasts peruoyde of reason haue this foresight, to make choise of time for their good; and if man himselfe in a worldly regard, can make choise of a fit and due time to get earthly and transitory things; how much more prouident ought he to be for heauenly things, that to attaine these, he lose not his fittest time to attaine saluation?

35 The old world that liued in the dayes

of Noah, knew not their time, and that was the cause they then perished with the flood. The Cities of Sodom and Gomorrha knew not their time, and that brought fire & brimstone from heaven upon their heads to their destruction. The foolish virgins knew not their time, and therefore when their Lord came (they being altogether unready) were shut out of the Lords joy.

Ro. 13. 11. 1 The. 5

Let us then know the season, how it is time now that we should awake out of sleep. Let us watch & be sober: for they that sleep, sleep in the night; and they that are drunken, are drunken in the night: but let us which are of the day, be sober, least the darkness come upon us, wherein we can neither walke nor worke.

Let us alwayes have before our eyes that day time, wherein we shall appeare before God and his Angels, and before the whole world, to answer our cause: and either to receive a Crowne of glory, or else perpetual shame and confusion.

Let us know, that we have here a very short time limited unto us: wherein we must endeavour our selves, that for short and transitory things, we lose not that which eternall.

If we have this consideration of that great

great day of the Lord, we shall not only be the more secure in death, but also be the better prepared to make with our Lord and Saviour, when he shall come to Judgement.

Chap. IIII.

Concerning Hell, and the torments thereof.

There is nothing that the Devill laboureth more, then to perswade men that there is no Hell; that so the more easily he may lead them thither as it were blind-fold (by the way of sinnes) while they have no feare of any punishment: even as theeves are to be led with a vaile before their faces, when they are going to ꝑ Gallowes; ¶ as Ezekias was served whose eyes Nebuchadnezzar commanded to be put out, when he was carried away captive into Babylon.

2. But it may be shewed by many rea-

sons and authorities, that there is a Hell. For as a Princely Magnificence requireth that a King have beautifull Palace, for to entertaine the best sort of men: & a Prison for the worst: even so, the King of Kings & Lord of all Glory and Principalities, hath a Palace, wherein there are many mansions, (as our Saviour Christ in the Gospel testifieth) which is the kingdome of heaven: and he hath also a darke Prison or Dungeon, which is Hell.

3. The Law of Nations requireth, that malefactors for their offences be driven into exile, for ever: even so God doth banish from his presence the impenitent sinners into hel. For it is said of Dives, that he dyed, and was carried into hell And ỳ Prophet saith, Hell hath inlarged it selfe, and hath opened his mouth without measure, and their glory and their multitude, and their pompe, & he that rejoyceth among them, shall descend into it. And S. Iohn saith, that the fearfull & unbeleeving, the Murtherers, the Whoremongers, Sorcerers, and Idolaters, and all lyars, shal have their part in the Lake which burneth with fire and Brimstone: which is the second death. And Christ Jesus saith, Feare him which hath power to cast body & soule into Hell.

Luke, 21.

Isa. 5.

Apo. 21.

4. But

4. But forasmuch as God hath not made Death, nor the kingdome of Hell upon earth, we must understand, that the principall procurer of this Hell, is Sathan the prince of darknesse, who (being in his first creation a bright shining Lucifer, beautified as a precious stone and more excellent than all the Angels of heaven in resplendent brightnesse) through his pride against God, lost his light glory and beauty: as he was worthy, became a foule fiend, dejected from heaven into this Elementall world, lower than all the Spheares, into the Fire, Ayre, Earth, and Water. Wisd. 1.

I saw (saith S. John) a starre fall from Heaven to the earth, and to him was given the Key of the bottomlesse pit. Farther, he saith. There was a battel in heaven: Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, but they prevailed not, neither was their place found any more in Heaven. And the great Dragon, that old Serpent, called the Devill and Sathan, was cast out, which deceived all the world, he was cast even into the earth, and his Angels were cast out with him. Apoc. 9. 1. Chap. 12.

And being thus dejected he now never ceaseth compassing the whole earth: but in this circuit seeketh like a roaring Lyon, whom Iob 1.

he may devoure. For the which cause Saint
1. Per. 5. Luke, 12. Apoc. 12. John pronounceth this woe, saying, Woe to the Inhabitants of the earth, and of the sea, for the divell is come down unto you, which hath great wrath, knowing that he hath but a short time.

6. For albeit the world seemeth to be the Parent, the bringer forth and nourisher of bodies: yet it is the prison of spirits, the exile of soules, and a place of all wretchednesse and paines. For, as the World is a place of slime and transgression, a Station of pilgrimage, and of woe, a habitation of wayling, and of teares of travell, and of weariefulnesse, of fearfulnesse, and of shame, of moving, and of changing, of falling, and of corruption, of insolence, and of perturbation, of violence and oppression, of deceit, and of guile; and finally the lap-stall of all wickednesse and abhomination: so also, by Gods Justice it is appointed the place and pit of punishment, & everlasting torment, wherein the evill Angels that rebelled with Lucifer, and the damned spirits of wicked men departed this life, have endlesse paine without rest.

Ephe 1. 7. And albeit the Apostle calleth Sathan a Prince that ruleth in the ayre, yet is that rule so slave-like, and his power so weakned

by

by the Almighty, that when the Lord intended to punish the Sonnes of Adam, and to strike the earth with tempests of lightning and Thunder, he thereby also beateth Sathan, and the whole rabble of his hellish fiends, that in their so grand rage, therewith they terrifie men by ugly shapes, and apparitions, and by Gods permission (to murther man and beast) sometimes doe overthrow buildings, and do fire and consume houses, leaving a most noysome and horrible stinke behinde them of the hellish place from whence they come. For it is not the Devill, but the glorious God that maketh the Thunder: and as testifieth Syrach. It is the sound of the Lords Thunder that beateth the earth. Iob 1. Psa. 29. Ec. 43.

8. Thus by Gods just judgement he rangeth like a runnagate in the Sphere of his bell until the day of doome, for which reason he is let lose: and yet with such prohibition and restraint, that in his malice he can proceed no farther then shall seeme fit to the mighty Jehova his Creator, and then he that receives that punishment whereof S. Jude speaketh in these words; The Angels which kept not their first estate, but left their owne habitation, he hath reserved in everlasting chains under darkenesse, unto the judgement

of

of the great day: at which time there shalbe a new heaven, & a new earth, wherein shall dwell nothing but righteousnes, when they
2. Pet. 3. are refined with the fire of Gods justice, & then al the creatures of these new heavens and new earth, shall be made perfect. For
Ro. 8. wt perfectnes & restauration, every creature waiteth, being now subiect to vanity: for the which they grone, that they may be delivered from the bondage of corruption, into
1. Cor. 7. the glorious liberty of the sons of God. For albeit the forme & fashion of this world goeth away (as saith the Apostle) yet their substance shal remain, whether of the heavens themselves, or of the elements, or of men, all which shall abide for ever.

9. At this time of restauration, when all things shall become new & when the dead are raised up again to life in their corporal bodies, then shal be prepared an out-set habitatiõ, wch shall be a Chaos full of confusion, devoid of the first most excellent thing that God made Light: & instead thereof replenished with darknes, a thousand times worse then the palpable darknes of Egypes plague, wherein the burning & intolerable
Ex. 10. torment ing fire giveth no light, & wherein the freezing cold wch causeth gnashing of teth mitigateth nothing at all the burning heat.

10. The

10. The holy Scripture, to enable the weake capcity of man, to comprehend and understand the exceeding horror, and most fearful torment of this place, calls it a Bottomlesse pit, Tophet, a dungeon, deepe and large, the burning whereof, is fire & brimstone. The Lake of the second death, which burneth with fire and brimstone. Re. 20. And in regard of the howling, roaring, & screeching in that place, it is cõpared to the valley of Hinnon, nere Ierusalem, where the idolatrous people, at the sacrificing of their children to the idoll Moloch, made a confused noise of crying & howling, together with singing & sounding of Instruments, that the pittifull screeching of the children tormented in that devillish sacrifice, might not be heard. And for this cause Christ calleth Hell, Gehennon; which the Prophet David calleth the nether-most Hell.

11. And albeit to men that measure all things by Philosophy, & humane reason, it may seeme absurd that fire should afflict the soules of the reprobate departed; & the damned spirits in Hell, for so much as the agent is ever reputed more noble than the Patient: but no corporall body is more noble than the Spirit: and according to the minde of the Philosopher, in his Booke of Genera-

Generation: Those things onely are agent and patient in themselves, which communicate in the same manner. Yet in this point as also in many other things which learne onely on Faith, and not on humane reason, we must believe it, because the word of God so delivereth it. For the soule of Dives in Hell, cryeth and shall cry for ever; I am tormented in this flame. Which is no Parable, but really acted.

Luke, 16.

This then is no imaginary fire, but a true corporall fire, working really upon body and soule: on the soule, before the day of Judgement, & on both together in higher degree of torment after the day of Doome: not by a proper vertue and naturall action which the fire hath, but as the instrument of gods Justice, not consuming, but afflicting, after a certaine manner of perpetuall detaining in the torment of reall punishment.

12. But is this place of Hell so to be beholden onely by Faith, that humane reason cannot conceive it to be such, as it is delivered to be in the word of God? yea, verily, and for this cause the conceit of Poets was not altogether idle, and devoid of reason, in saying that Saturnus dividing his kingdome among his sons, gave the West part towards the lower Sea, to Pluto his youngest sonne the

the East part to Iupiter: and the Islands to Neptune of the Sea. And hereupon they fained, that Iupiter was King and God of Heaven, Pluto of Hell, and Neptune of the Sea.

And to describe Hell they could not bethinke them of a more fit place in the earth, to make a resemblance thereof, then a certaine territory in Italy, betweene Baiæ and Cumæ where the Cimmerii inhabit: a place in very deed so inuironed with high hills that the Sunne from the first rising to the setting thereof, never shineth there: by reason of which continuall darknes, this Proverbe is used.

Cimmeriis tenebris atrior.

More blacke then the darkenesse of Cimmeria. And here they place Acherusia a dark Dungeon, or way to hell, out of which Hercules drew Cerberus the dog of hell. Thus these Poeticall Fictions (grounded upon earthly darknesse) represent and set before us that invisible darknesse, which no man ever living on earth hath seene, nor tongue is able sufficiently to expresse.

13 Geographers tell us of the Mountaine Ætna in Cicily, at this day called Gibello Monte, on the top whereof is a barren ground mixt with ashes, in the winter-time covered *Plinie.*

covered with Snow: the circuit of which mountaine is twenty furlongs, & is invironed with a banke of ashes, of the height of a wall. In the middle of this mount is also a round hill of the same colour and matter, wherein be two great holes called Crateres, out of which do rise sometimes sundry great flames of fire, sometimes horrible smoke, sometimes are blown out burning stones in infinite numbers. Besides the visible sight of which fire, there is also heard within the ground terrible noyse and roaring.

14 What else can these fearefull fiery flames, horrible smoke, burning stones in such hideous manner blowne up, and the terrible roaring within that Mountaine Ætna import, but a certaine subtarrane all part of hell? as also it may be in like manner thought of the marine Rocke of Barry in Glamorgan-shire in Wales, by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke, as it were of a Smiths Forge: one while the blowing of Bellowes: another while the sound of hammers, beating on a Stethy or Anvile: the noyse of knives made sharpe on a whetstone: and the crakling of fire in a furnace and such like, very strange and admirable to heare.

15 Na-

15 Navigators report that there is a sea in the voyage to the West Indies (called the Bermudas) which is a most hellish sea for thunder, lightnings and stormes. Also they assure us of an Iland, which they call the Iland of Divels: for that to such as approach neere the same, there doe not onely appeare fearefull sights of Devils, and evill spirits, but also mighty tempests, with most terrible & continuall Thunder and lightning: and the noyse of horrible cryes, with screeching, doth so affright and amaze those that come neare that place, that they are glad with all might and maine to flee and speed them thence with all possible hast they can.

16 Cosmographers also informe us of a certaine wonderfull whirlepoole in the frozen sea not far from the Land, towards the Ilands of the Hibrides; whereunto all the waves of the sea have their course from far, which there conveying themselves into the secret receptacles of nature, are swallowed up as it were into a bottomlesse pit: and if any ship chance to passe this way, it is pulled and drawn with such violence of the waves, that eft-soones without remedy, the force of the whirlepoole devoureth the same.

17 I doubt not, but there are some which ascribe all these things to naturall causes & workings.

workings or else will account them no better then Fables, as they doe all things else which concerne Religion. But yet let such men now know (as one day with woefull experience they shall feele) that these & many moe wonderful works of God in earth and his wonders in the deep (besides his counsels & iudgments revealed in his word) do assure those that feare God, that there is an hell.

18 Who is so ignorant that he doth not see and know, how in all things both naturall & supernaturall, there is an opposition and contrariety? And therefore also a God, and a Devill, a heaven, & a hell. This hell, in the day of doome (as touching the paines and torments to be laid on the Devill and his adherents) shall be therein so inlarged & redoubled, that the darknesse of Cimmeria, and all the darknesse of the earth besides the fire in the region that compasseth the earth, the fiery flames, lightnings, thunder, and tempests, the smoke, terrible noise and roaring in the mountaine Ætna, the fearefull visions neere the Iland of Devils, the chilling cold & frozen Ice in Frigida Zona, the inundations and swallowing Gulfs of waters, the whole barrennesse of the Earth, with all bitternesse, filth, and whatsoever else may offend the senses of damned men,

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(the punishment of sinne) shall be gathered together into one Chaos of confusion, whereinto Satan with his Legions of damned spirits (which are now by a time let loose to remaine and converse in the fiery Region of the ayre, in the hollow caves and dungeons of the earth, and in the waters, where it hath pleased God to appoint them) shall be plunged for ever and ever.

19 Therefore let hell be where it hath pleased God in his secret counsell to place it, to men unknowne: whether in the East, or in the West, or in the South, under the frozen Zone, or under the burning Zone, or in a pit or a gulf that shall exceedingly participate of both: it maketh to us no matter of exception. For, most true it is, that S. Gregory saith, The wicked shall be cast into utter darknes, that they may there gnash their teeth, which delighted here in nothing but gluttony. For heat and burning, continually make men to weep: & cold causeth men to bite and gnash their teeth. In hell (saith he) there shall be cold intolerable, fire unquenchable, the worme immortall, stinke that cannot be endured, darknes palpable, then horrible scourges of devils, & the fearefull sight of devils.

Greg. super illud Mat. Ejicientur in tenebras.

20 Thus much then we learne hereby concerning hell, that it is a most fearefull e-

horrible place, into which the soules of all that live ungodly in this present world, and in unbeleefe are carryed after death, by the Devill & his Angels: & on the contrarie side the soules of Gods children which live in his feare, and in Christian obedience in this world, are carryed up into Abrahams bosome as Lazarus was, and are in the hands of God, where no torment can come neare them. For as S. Gregory saith, so much as the wicked have in this life forsaken their Creator both in body and mind, they shall in hell-fire be tormented both in body and mind together. And now that we have hitherto spoken at large concerning hell, it resteth that some what be declared, concerning the paines & torments that are now & shall be for ever in the same. In which albeit there is but one fire yet (as Gregory saith) it doth not torment sinners after one manner. For every one shall be punished according to the quality and quantity of his sinnes.

And in sin there are to be seene two turnings, namely, a turning away from the chiefe & increate good or felicity, called Summum bonum, and a conversion or turning to the lesser & created good, which be the things of this world: Even so in the punishment which is answerable to that sin, there shall

be

he found two sorrowes. The one which shal arise of the losse of everlasting blessednesse, and the other which shall arise of the paines and torments which shall be brought upon the body and soule. Both which sorrowes and torments, the Schoolemen call the paine of losse, and the paine of sense.

22 But first of all we will speake of the losse of felicity, which is the greater punishment. There cannot be imagined or devised any paine or punishment so grievous, which is comparable to the losse of felicity, for if to live in exile & banishment in a close prison from our deare friends in this world, may seeme a punishment, how greatly will that separation from God torment us! whose onely sight is so great happinesse, that suddenly it maketh a man blessed and happy.

23 It was to the Citizens of Rome a great punishment, & almost the greatest of all other, when for some great offences they were compelled to forsake the City & company of Citizens, and to dwell in certaine desarts Ilands, among the Barbarians. Wherefore Marcus Tullius, when he was brought againe from banishment (as if he had entred into a new world, and had gotten heaven for earth (said as a man amazed, how beautifull is Italy! how fairy are the regions

thereof! What goodly fields! What pleasant fruits! What famous Cities! How great humanity of Citizens! What an excellent Common wealth! And to forth. How great griefe and sorrow then shall they feele which are absent from the Pallace of heaven: From the Common weale of Saints: From those most happy Regions, where peace, charity tranquillity, and joy raigneth: where the voice of praise and reioicing, and continuall Alleluiah is sung? And finally, to be absent from that most pure light, which maketh the beholders joyfull and happy: and when they shall be compelled to dwell for ever in most filthy prisons, and as it were, in a sinke of all filthinesse, where there shall be no order, but continuall horrour: where there shall be no voyce but of such as mourne and blaspheme: where there shall be heard no sound, but of beating rods and whips: and with a rabble of all sorts of devils, both barbarous and cruell, and also in the company and fellowship of most wicked men?

24 When shall their eyes be opened, then shall the vaile be taken away from before their face, then shall they see with exceeding sorrow, that bet weene the everlasting felicity & these fraile and transitory things, there is

is incomparable difference, when they shall behold most euidently, that they haue lost the ioyes not to be told, and permanent for euer, for shadowes and dreames.

25. There shall be so great sorrow, that although the damned do know, that all accesse vnto everlasting blessednes is shut up from them, and that there is a most great Chaos, & universall confusion set betweene them and the place of the elect and blessed, yet being compeld with a certaine naturall desire, they shall not refraine themselues from these cryes: Lord, Lord, open to vs: Lord, Lord, open to vs.

O Lord open our hearts, & giue vs grace to seek thee while thou art to be found.

26. Yet therefore is an intolerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the kingdome of Heauen. For the hatred of Christ when he shall say, I know you not: and to this reproach and checke, When I was hungry and thirsty, ye gaue me no meat nor drink, &c. For we shal more easily endure a thousand thunder-clps, then to haue his most meeke and loving countenance turned away from vs.

Mat. 25.

27. Moreouer, the losse of this felicity, bringeth with it selfe the losse of all good

things. For the eyes of the damned shall see no comely shape or former: their eares shall heare no manner of harmony: their taste shal have no sweet or lovely thing to delight it: their feeling shall have no soft thing to cherish it: and their smelling shall have no fragrant savours to refresh & comfort it. For they which shall be once shut out from the company of God, are at one instant drowned in the ocean of all calamities and miseries, without hope of deliverance. Let us then deeply weigh & consider, how great a matter it is to lose Felicity.

28. Now let us come to intreat of that torment, which is therefore called the pain of sense by Schoolmen, because it is inflicted upon the outward senses of the body, as upon the inward faculties of the mind. And that we may well deale with the torment of the inward sense, we shall observe that there are foure faculties of the soule which shal be vexed in hell with wonderful torments. The first, is that which the Grecians call Phantasia, and we, Cogitation, the second, is Memory. The third, is Understanding. And the last, Will.

Cogitation.

29. Cogitation therefore shal be most vehemently vexed with the feeling of those torments into the which both the body and

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the mindes shall be cast. For, if now some great griefe doth so possesse our Cogitation that a man cannot, would he never so faine, but thinke of that griefe, what will the torments of hell do in the mindes of the damned, which shal be greater, without all comparison. Therefore cogitation shall increase their griefe and sorrows, and those sorrows shall whet and stirre up cogitation, and they both shall load one another, that they shall leave no place of rest, neither in the minde, nor in the body of the damned. Therefore shall be the contemplations of those men, who when they might in this life fruitfully have thought upon these things, would not: and they which disdained here to use these most profitable meditations, as a bridle of their lusts, shall in that time suffer them as most cruell torments.

Holy meditations, are as a bridle to lust.

30. Further more, the memory shall be no small crosse to the mindes of the damned, when they shall begin to call to minde their former delights, and the pleasures past, for the which they are now come unto those torments. For then to late shall they perceive, with what vaine sands they were seasoned, which in time past seemed so sweet unto them. But they shall much more vehemently be tormented, when they shall compare

Memory.

the brevitie of the pleasures past, with the eternitie of the present sorrows. For, what Mathematician so skilfull can be found out, which can declare to us how much greater that everlasting time shall be, then the time of these transitory pleasures? How shall they then groane and mourne, & what great deep sighs shall they fetch, when they shall find by experience that their pleasures were most momentary and that they are gone as a dreame and shadow, & that their sorrows shall have none end? Understanding.

Vnderstanding. But the understanding, as it is a faculty more excellent and perfect then, so shall it be tormented with a more intolerable torture. In this faculty shall the worme be, which the Scriptures so oftentimes threaten to sinners, where it is said, that their worme dyeth not, and the fire shall not be quenched. For as the worme hath his originall from the wood, & not only continually doth consume the wood whereof it is, even so this worme springeth from sin, and holdeth a perpetuall warre with sin, and is nothing else but a continuall repentance & sorrow, full of rage and desperation, which they have by reason of their sinnes, when they see & feele that for them they have lost the kingdome of heaven, and have incurred

curred those unspeakable torments. This worme of the damned, resteth neither day nor night: but biteth and gnaweth continually, and feedeth upon the bowels of those miserable men, alwayes bringing to their remembrance y notable opportunity which they had here on earth, not onely with very small labour to have escaped those punishments, but also without money or money-worth, to have gotten the kingdome of heaven. Therefore they shal evermore contend with themselves, and say, O miserable men that we be, to whom the kingdome of heaven was sometimes offered freely to receive & possesse, the which the Preachers of Gods word did humbly and lovingly beseech us to imbrace, and we refused! If we had truly repented us of our sinnes, all had been forgotten. How small a thing had it beene to have repented? If we had craved mercy, we had easily obtained it: if we had called for helpe and grace faithfully, it had been at hand: if we had given but a cup of cold water for the Lords sake, we had not beene unrewarded. But now we fall continually, and shall be tormented, we shal be afflicted & shall reape no fruit thereof. O that golden time misspent! How is it now gone, and never shall returne againe! Who hath bereaved us of our

cares!

cares; who shut our eyes, who stopt our ears, who so befalthed us, that we never thought upon these punishments, that we never had regard to these times, that we never foresaw this misery, & that we hardned not our to them which forewarned us.

Will. 32. And if the understanding shall feele these things what shall we then say of the Will, which is the chiefe and prime cause of sinne? The Will therefore shall be evermore tormented with a certaine outragious envy, which it shall conceive of the honour and glory of the Almighty God, & of all the Saints of Heaven, according as it is set down in the Psalmes. The ungodly shall see it, and it shall grieve him, he shall gnash with his teeth, and consume away: the desire of the ungodly shall perish. Also in the Will of these sinnes, there shall be joyned with envy & extreme hatred against God: from whence shall arise horrible curses, & blasphemies, which shall never cease in their mouths. For when they shall perceive, that there is no hope any more to recover their salvation, and shall also be assured that they shall at no time come into the favour of God, and that their torments shall never have end: And further, when they shall see, that it is God himselfe which keepeth them as it were fast

Ps. 112.

Heare and tremble, O ye wicked and prophane.

bound

bound with chaines in these perpetuall tor-
ments: & that it is he which doth from on
high cast down upon them thundering tem-
pests, and with his omnipotent breath doth
kindle those furnaces of hel-fire: then they
will rage and foame like mad dogs, & will
never cease from barking from blasphemise
and cursed speakings. They will curse him
because he created them, & adjudged them
to death, & yet dying, are never dead. They
will curse his punishments, because he tor-
menteth them so vehemently. They will
curse his benignity, because he is now tur-
ned into severity. They will curse his cross,
and his blood shed upon the same, because
it hath been profitable to so many, and no-
thing available unto them.

From wicked blasphemies, good Lord deliverus.

33. To conclude, they will curse all the
Saints and Angels of heaven, because they
shall see them in joy & felicity, & themselves
in everlasting misery. This shall be their
perpetuall symphony & melody: these their
Evening and Morning Songs: these their
Psalmes & Hymnes, which they shall sing
in these dolefull temples of Divels, where
they shall have fire & brimstone, in steed of
Frankincense, and the noise of stripes with
whips & naules, which shall in force weep-
ing, howling, & gnashing of teeth, instead

of

of organs, trumpets, cornets, and harpes.

34. Thus farre concerning the sorrow which ariseth of the losse of the chiefe felicity, and which the inward faculties of the minde do suffer, which have beene shewed to be the greatest, and unspeakable. Now also we will shew, that to be an exceeding sorrow, which the very torments shal worke in the eternall senses of men.

34. Wherefore as the reward of the blessed is not one certaine particular goodnes, severed and divided from other good things, but a certaine common and generall good or felicity, wherein al good things, al delights, and pleasures are contained: So the paine & torment of the damned, is not one kinde of sorrow (as of the head, of the eyes, of the teeth, of the reines, and so forth) but it is a certaine generall punishment, which comprehendeth all the sorrows of all the members and sences together.

36. If the sorrow and paine of a woman travelling in child birth be so great, & so generall, that it inwardeth every part: what shall become of them upon whom all manner of sorrows shall come? If a man can not endure a little fire in one part of his body (as on his little finger) but one houre, how intolerable shall the paine of the damned be

when

when they shall wholly burne within and without? Which of you (saith the Prophet Isaiah) can dwell with burning fire? And yet our fire here is but a picture and shadow of that unquenchable fire there in hell, where one drop of cold water will be more worth, then all the Iewels of the world, though onely to cole the tongue.

37 All the senses of the body shall be here tormented: & that not with heat onely, but also with extreme & most freezing cold: as Gregory affirmeth in these words: In hell is intolerable cold, unquenchable heat, an immortall worme, a stinke not to be endured, a scourge ever striking, darknesse palpable, a feare full vision of devils, confusion of sins, and a desperation of all good things.

38 This endlesse misery shall inforce them to howle and cry, Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed. Cursed be the man that shewed my father, saying: A man-child is borne unto thee, and comforted him. Cursed be he, that he slew me not, even from the wombe, or that my mother might have bene my grave, or her Wombe a perpetuall conception. How is it that I came forth of the Wombe to see labour, paine, and sorrow, what my dayes

should be consumed with shame.

39 These things among many other torments, shall inforce the wicked to blaspheme and curse: first, that before the day of doome they daily see the downefall of those into hell, of whose damnation they themselves have been the authors. And for this cause Dives in hell prayed Abraham to send Lazarus to his fathers house, to forewarne his brethren, that they might not come into that place of torment.

40 Secondly, because in hell the waters which they could wish might serve for their refreshing, shall be like the burning pitch, which shall never be quenched: the smoke whereof shall ascend for ever.

41 Thirdly, because they shall be gathered together as the prisoners in the pit, and faggotted up in a band, like a bundle of sticks for the fire. For as heaven is (as touching the many mansions therof Christ speaketh) in it self infinite, answering the Essence, Majesty, and power of God being placed above all Orbes and Spheares, and farre beyond all circle & compasse of mans capacity: even so hell is limited in a small Orbe, capable of no more then the damned, and the instruments of their torments: which cannot be very spacious in regard the whole earth is

much

much lesse, then ẏ circumference of the Sun. The straitnes of which place shal bring toẏ huge heaps of the damned, packt up therein, increase of torment, with palpable darknes.

42 Now, if this hell were but a temporall paine (as Origen thought) then hope would cheare the tormented sinner; but the torments are eternall, and the tormented quite destitute of hope. The worme of conscience is there for ever without solace, & gnashing of teeth shall be continually without gladnes. Thus the torments of the damned, shall continue so many worlds, as there be starres in the firmament, as there be grains of sand by the Sea-shore, and as there be drops of water found in the Sea. And when these worlds are ended, the paine and torments shall not cease, but begin afresh: and thus this wheele shall turne round without end.

43 For, when the motion of the Primum mobile, and of the heavens shall cease, then shal time also cease. Now in this world, there is a time past, now there is a time present, & a time to come, but then there shall be no time past, nor any time to come: no weeke, no moneth, no yeare, nor any variation of time. It shall be as the day whereof the Prophet speaketh, which shall be neither day nor night. This shall be a very long day: for it

it shall be for ever and ever. For one day is with the Lord as a thousand yeares, and a thousand yeares, but as one day of darknesse, and of blackenesse.

45 What man considering these things, will endure these hellish torments. everlastingly, to enioy for a little while the vaine pleasures of the flesh? Although a man by living in sinne, might procure unto himselfe the wisedome of Solomon, the strength of Samson the beauty of Absolon, and Susanna, the riches of Crœsus, the power of Augustus, and the yeares of Methusalah: what would all this profit at last, if after a while, being in death, thou canst never deliver thy body from the wormes, nor thy soule from hell-fire? And as our Saviour Christ saith, What doth it profit a man to winne all the world, and to lose his owne soule? If thou often meditate these things, thou shalt both leade a good and holy life, and after a while, make a blessed and happy end of thy Pilgrimage.

Amen.

Chap. V.

Concerning the ſmall number of them that ſhall be ſaved.

STrive to enter in at the narrow gate: for many, I ſay unto you, will ſeeke to enter in, and ſhall not be able, Luke. 13. With what purpoſe and meaning hath the Lord uttered this ſentence? Verily, to no other end (as may be gathered by the words going before) then to ſhew, that there are few in number which are ſaved, and many which periſh.

2. For there are ſome which had propounded this queſtion to the Lord, ſaying, Lord, are there few that be ſaved? To the which queſtion the Lord anſwered ſo wiſely, that by his anſwer he taught, that there were but few which ſhould be ſaved, and alſo rendreth a reaſon why they were but few; Strive (ſaith he) to enter in at the ſtrait

gate, for many, I say unto you, will strive to enter, and shall not be able: **the which is all one, as if he had more plainly said, they are but few which shall be saved: and that for no other cause, but for that the gate of life and salvation, is strait and narrow.**

3. **This thing the Lord goeth about to print in our minds, when as he so oftentimes repeateth.** Many are called, but few are chosen: **And when he cryed againe,** Wide and broad is the way which leadeth to perdition, and many there be which enter thereat: but narrow and strait is the way which leadeth unto life, and few there be which finde it. ℣

4. **This thing,** Isaiah **setteth before our eyes by a very plaine, and yet fearfull similitude: for thus he speaketh,** Surely, thus shall it be in the midst of the earth, among the people, as the shaking of an Olive-tree, and as the Grapes when the Vintage is ended. Isa. 24. 13. These shall lift up their voyce, and shall sing praises, when the Lord is glorious and magnificent: **That is to say, how seldome doe Olives hang upon the tree after they were shaken? And how seldome are Grapes found upon the Vines after the Vintage? Even so few shall be saved out of the number of men. Who will not tremble?**

Who

who will not forget his sport and mirth, and delight, if he begin to thinke upon this thing?

5. Againe in Esdras it is said, The most High made the World for many, but the world to come for few: The earth yeeldeth great store of clay to make Pots, but little gold; So it is with the worke of this world, there be many created, but few shall be saved. We see hereby, that even in natur all things, those that be most excellent, are most rare; much clay, but little gold: great plenty of common stones, but of precious stones very few; unprofitable hearbs spring every where, but wholesome and medicinable hearbes are more geason. 2. Esd. 8. 4.

6. How many millions of Infidels, Barbarians, Turkes, and Jewes, which remaine in the darknesse of their owne ignorance, are damned? And among Christians, so many as hold not their profession truly, or otherwise, are evill livers therein. And before the comming of Christ, all the world went the broad way to damnation, for many thousand yeares together, excepting a few Jewes which were a peculiar people unto GOD: and yet amongst them also, it seemed the greater part were not saved.

7. If this be so, that God damneth so many thousands for one that he saveth; how is it true that his mercy is above all his works, and doth surmount his judgements? For if the number of the damned, doth so much exceed the number that are saved, it may seeme that the worke of justice doth exceed the worke of mercy.

8. To this objection it may thus be answered: first, that mercy may be said to exceed his justice for that our whole salvation is of his mercy, and our damnation of our selves, as from the first and principall cause thereof. Thy perdition is onely from thy selfe (O Israel) and thine assistance to doe good, is onely from me.

9. Secondly, in that he desireth that all men might be saved. Whereby it appeareth, that he offereth his mercy to all willingly and freely: and is constrained to execute his justice by our obstinate behaviour onely, Mat. 23. 37.

10. Thirdly in that he useth many meanes to save the damned in this life. First by calling them, and afflicting them, sometimes with his grace to doe good, by moving them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises, and examples of other

others: thirdly, by aduersities, fourthly, by prosperities, fiftly, by giuing space to repent: lastly, by threatnings. This must néds make the very damned confesse in hell, that his iudgements are nothing comparable with the greatnesse of his mercies.

11. But to returne to our purpose, seeing they are so few that shall be saued; if they be compared with those that shall perish: Isaiah saith full truly, these shall lift up their voice, they shall shout for the magnificency of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the clouds of heauen with power, and maiesty, when he hath cast innumerable multitudes of the wicked into hell fire; when he hath iudged all blasphemers, all fornicators, all drunkards, and vncleane persons to eternal torments, and when he hath tumbled downe headlong all proud persons: when those few which are left, shall lift up their voyces and shall breake forth into ý praises of the Lord.

12. Now, let all men which are louers of themselues, eate, and drinke, play, laugh, liue in security, and giue themselues to delights, and they shall see what will come vpon them soone after. Verily, if they be but a few that be saued, these are not like to be of the number: but are rather to be reckoned among

those which play upon the Cymball & Harp, living in prosperity & pleasure all their dayes, at last descend into their graves.

13. Thus have we the meaning and purpose of our Saviour Christ in the former sentence; now we will begin briefly to expound the same.

14. Strive (saith he) to enter by the strait gate. One moved the question, but the Lord maketh answer not to one onely, but to many: Strive ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to hear the solution of the question.

15. But what is that strait gate by which we are commanded to enter? Surely no other thing then Christ himselfe. For, in another place he saith plainly, I am the doore, by me if any man enter, he shall be safe. And againe, I am the Way, the Truth, and the Life.

Iohn, 10. 9.

Iohn, 10. 6.

16. After what manner then doe men enter by Christ? Two things are required for this entrance by Christ into heaven: the one is, on the behalfe of Christ; the other is, on our behalfe. That which is required on Christs part, is, that he open the gate; for he hath the key of David, and openeth, and no man can shut, and he shutteth, & no man openeth; and this is done long since. For Christ

Ap. 17.

then

then opened to us the gate of everlasting life, when living here upon earth, he was obedient to his Father, humbling himselfe to the death, the most shamefull death of the Crosse. For, as the disobedience and pride of the first Adam, did shut up the gate of the kingdome of heaven; so the obedience of the second Adam, and his humility, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the gate standeth wide and open, and shall so stand unto the end of the world.

17. But on our part this is required, that we strive and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And we enter when we use and receive those means to obtaine salvation, which Christ appointed: namely, Faith and Repentance. For this was the first Sermon he preached: Repent and beleeve the Gospell. Those two do worke hope, charity, humility, chastity, patience, &c. But because these things are hard to the carnall man, and unregenerate, therefore the gate of salvation is called the strait gate.

Marke, 1. 15. Faith commeth by hearing the word preached.

18. But some man paradventure will say, if the way of the Lord be a strait way or gate, why doth the same Lord in another place affirme, that his yoke is sweet, and his burthen

light? How do these things agree? Strive you to enter by the strait Gate, and My yoke is sweet, and my burthen light. The knot may be undone many wayes. S. Chrysostome expounding the seventh Chapter of S. Matthews Gospel, affirmeth, that the law of the Lord in it selfe is grievous hard. but yet also, and it is light and sweet, if the rewards to come, and the torments to come be considered. For the sufferings of this life, are nothing in comparison of the glory that shall be shewed upon us.

Mat. 11. 30.

Rom. 8. 18.

19. If the sicke man for the love of his health, is very willing to drinke most bitter potions: If the Husbandman in hope of the harvest to come, setteth light by the scorching heat of Summer, and the pinching cold of Winter: If the Marchant feareth not the danger of ship-wrack, nor lying in wait of Pyrats, when he adventureth for gold: If the Souldier for vaine glory, and a shadow of honour, thinketh the burthen of his armour light, and is contented to undergoe hunger, thirst, watchings, labours, wounds, perils, and death it selfe: how can it be, but that those things which God commandeth, must be easie and light to a Christian man? especially if he consider the great and sempiternall glory which God promiseth to his Souldiers.

20. The

20. The holy Apostle writting to the Ephesians, doth not without cause say, that he prayeth with so great carefulnesse that the God of glory would vouchsafe to give them the Spirit of wisedome, and illumined eyes of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, and of his inheritance in the Saints. For he knew that the greatnesse of the heavenly reward was such, that the onely consideration thereof was able to make all grievous and bitter things sweet and light. These cogitations (saith Saint Cyprian) what persecution, what torment, can overcome? The minde which is settled upon religious meditations, standeth firme and stable: and the same mind standeth immoveable against all the terrors of the devill, and threatnings of the world, being confirmed by a steadfast faith of the things to come. Eph. 1. 8. Cyprian de exhort. Martyr.

21. The punishments also and torments which are to come, are so continuall and grievous, that to escape them, all the labours that we suffer here in earth, are not to be accounted labours.

22. But yet let us see another answer to the former question. The way of the Lord in the beginning is very strait, but by little and little it is inlarged. In the beginning

it

it seemed hard and bitter: but by use it groweth easie, by little and little: by custome it is made light and sweet.

23. Hereupon S. Bernard saith, the Commandements of God, at the first seeme importable, afterward not so heavy: then, not heavy at all; and in the end they delight. To this agreeth the saying of S. Ierom, Vertues are hard to him that first takes them in hand, easie to him that profiteth in them, & sweet to him that exerciseth them. And S. Augustine saith, The paths of equity, when a man first entreth into them, are strait & narrow: but when he hath gone forward in them a time, they seeme spacious and broad.

Also Solomon in his Proverbs saith, I have taught thee in the way of wisedome, and led thee in the paths of righteousnesse, wherein when thou goest, thy gate shall not be strait; and when thou runnest, thou shalt not fall. That is to say, before thou entrest thou shalt be discouraged: but when thou art entred, thou shalt feele little difficulty or none at all.

Pro. 4. 18.

24. Homer, the Prince of Greeke Poets, a Heathen man (but yet wise) writeth, that when Vlisses should passe by those places where Circe a famous woman in Inchantments (whereby she turned men into beasts)

dwelt

dwelt, carried with him a certaine herbe, by the ioyce whereof he ioyntified himselfe against her power: the roots of the which are most foule and stinking, but the flowers most faire, and white as milke. The purpose of Homer is hereby to shew that wise men (whom he described in the person of Vlisses) are wont to guard and ioyntifie themselves with vertue, which is stronger then any armour of proofe: lest being vanquished with divers desires and lusts, they be transformed and made like unto brute beasts: and that vertue is like to the said herbe, which hath blacke roots, and white flowers; for that the beginnings of vertue are hard and unpleasant, but the fruit thereof most sweet and good.

25. Moreover, experience, and daily use proveth this. For there are many to whom if we should say this, This must be your life hereafter: ye shall abstaine from pastimes and pleasures: ye shall seldome walke abroad out of your houses, ye shall not hunt after feasts and banquets, ye shall not use wanton dalliance with women, but ye shall follow your vocation at home, wherein ye shall be conversant: and hereunto ye shall ioyne prayer, reading, and godly meditation. To this they would answer, we can in no wise performe this, without God should worke

worke a great miracle in us, this is no humane life but a life for Angels.

26. But if these men would begin to enter the kingdome of heaven, and as it were with a strong hand, to resist their evill customes, to exercise themselves in good works, and willingly to use those remedies, which helpe to root out sinne and wickednesse (as often prayer and fasting, the receiving of the blessed Sacraments of the body and blood of Christ, the diligent reading of the Scriptures and other good bookes, the company and fellowship of good men; who doubteth, but that upon these religious exercises, there will follow such good successe, that the way of the Lord shall be opened unto them more and more; and that in a short time they shall see themselves in the place with exceeding joy of mind, whereinto afore they thought they should never come: and thus they shall not onely with labour and paine, but also with delight and pleasure, abstaine from sin and wickednes, and live a holy and blessed life.

27. For the Philosopher (though an Ethnick) saw this plainly, and so taught, that it is a pleasure for a vertuous man to live vertuously, and Solomon expressely the same thing in other words. The righteous man rejoyceth to deale righteously.

28. More-

28. Moreover, this question may be answered another way, if we say with Theophilact, that Christ is a strait gate, and narrow way, so called, not so much because he so is, but because he seemeth so to the lovers of the world, to wealthy & rich men. For in very deed, if men were humble, if they would lay aside many unprofitable burthens and put off the garments of the flesh, they would (peradventure) finde no straitnesse in the way and gate of the Lord: whereas now they thinke upon nothing, but how they may rise continually, how they may waxe fat in body, swell in minde, how they may extend and enlarge their possessions, how they may abound and flow in wealth: neither doe they ceasse at any time to lade themselves with the heavenly burthens of the cares of this life. And what marvell then, if to such men the gate of the Heavenly Kingdome seeme to be strait and narrow.

29. It seemed not a hard and straight way to the Apostle of our Lord: it seemed not so to them which succeeded them in profession, who forsooke all that they possessed: and would needs follow poore Christ in povertie. For it cannot be expressed in words, how ample and large the way of the Lord shall be made unto all them which can set their heart

heart upon heaven, contemne earthly vanities, with great fervency of mind to cleave wholly unto God, and which can cut off the desires of unprofitable things.

30. Last of all, this may be added also for the explication of our question; that the Law and commandements of God are a straight way and gate if they be considered by themselves and alone. But if the grace and helpe of God be joyned unto them, they ought not to be called a strait gate, but a sweet yoke, and a light burthen.

31 For this is the difference betweene the Law and the Gospell. The Law commanded that we should be holy, but it gave no grace by which men are sanctified. It commanded us to fight against the devill, but it gave not unto us necessarie armour and weapons to fight. It commanded us of carnall to become spirituall; but it gave not the holy Ghost, by which we might be spirituall. It commanded us to goe forward towards heaven, but giveth not unto us Ladders and steps by which we may ascend into heaven.

32. Wherefore the Law was a yoke, but not a sweet yoke: It was a burthen, but not a light one. But the Gospel commanding the selfe same thing, giveth helpe and strength

that

that they may not onely be done, but also that they may be eaſily done.

33. Wherefore the Goſpel is a yoke, but ſweet: it is a burthen, but light. It is also a ſtraight and broad way: it is a ſharpe and pleaſant way. Let us heare the words of the Prophet, ſaying: Becauſe of the words of thy mouth, I have kept hard waies. Behold a yoke and a burthen a ſtrait and a narrow way. Let us heare the ſame Prophet againe: In the way of thy Commandements I have had as great delight, as in all manner of riches. Againe, I have run the way of thy Commandements when thou haſt ſet my heart at liberty. Behold a helpe of grace. Pſ. 119.

34. For then the way is inlarged, and the courſe eaſily finiſhed, when the heart is made ſpacious and wide with the fire of love. What is the cauſe that all the Saints did ſo great and wonderfull works, and we ſo ſmall, and the ſame not without the compulſion of the Law, many times? Surely, there is no other cauſe but this: they were fervent, but we are cold. Finally, they which complaine of the ſtraitneſſe of the Lords wayes, ſeeme to me not to have knowne as yet what the Goſpell ſignifieth For, what doth the Goſpell ſignifie? what grace? what the Law of Love? What the holy Ghoſt?

What

what, Christ? what, Jesus? And what, a deliverer? But a deliverance, but liberty, and charity, but sweetnesse and felicity.

35. What this gate is, whereof the Lord speaketh, why it is called straight: we have hitherto shewed: these words are to be considered, Because many I say unto you, shall seeke to enter, and cannot.

36. There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot: and there is also a fourth kinde which do not so much as seeke to enter in.

37. There are some therefore, which seeke to enter into the Kingdome of Heaven, but they doe not therefore enter, because they doe not seeke to passe & enter by the straight gate, but by the broad way. And of this sort are the Mahometans the Jewes Heretickes Papists, Sectaries, and all Infidels. The Mahometans seeke to enter, and to be saved: but therefore they enter not, and cannot be saved because they enter not by the straigh gate, Christ, but by the broad gate, Mahomet. For when Mahomet saw the straightnesse of Christian Religion he opened a certaine other gate, broad and wide which leadeth the direct way unto hell.

38. Behold and see what a wide gate Mahomet hath set open, he hath taught nothing

nothing to be believed which exceedeth mans understanding: no Trinity, no Incarnation, no death or Resurrection of the Sonne of God. Also he hath taught to hope for nothing which the eye seeth not, nor the eare heareth not. The floods of milke, hony, and Wine, fulnesse of Venery, and fulfilling of lusts, multitude of Servants, continuall sports and banquets; these he would have to be the felicity of the blessed.

39. The Papists also set open a very wide gate, when they teach men to merit heaven by works, to purchase unto themselves with money, pardon for their sinnes past and to come, to redeeme their soules out of Purgatory fire, by purchasing infinite Masses and Dirges with money, to be sung after their death, to have absolution of their sinnes by confession to a Priest, with divers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40. In like manner all Hereticks, and Schismaticks, which cannot indure and abide the straits of this gate, doe open every one to himselfe a proper gate. The Family of love, have a peculiar gate: the Anabaptists, and Libertines, a wide gate, and the Brownists, and Barrowists at this time, a

fantasticall gate, which seeke an equality of States and persons, a common participation of other mens portions, a sacrilegious spoyle of the Lords treasury and sanctuary, with Athalia: whereby they open the broad way of disorder and confusion, and a liberty to all sin and wickednes: and yet by these gates which stand so wide open, a great multitude of men doe daily enter.

41. All which the Lord calleth backe with these words: Strive ye to enter in at the strait gate, for many (I say unto you) have sought to enter (namely unto life) & cannot: because they enter not in at the straight gate, which onely leadeth unto life.

42. Let not the largenes of the gate move you. What doth it profit to enter easily, and not by the strait, if ye enter into hell? May rather if ye be wise, suspect and stand in feare of the broadnes of the gate, and of the facility of faith. Strait is the gate, and narrow is the way which leadeth unto life. And that is true Christian faith, which for the deepnesse and excellency of his mysteries requireth this, that understanding be captived of will.

43. There are yet another sort which desire to enter in at the straight gate, but they come too late, and therefore seeking to enter in cannot. He that kept not quickly, and at the

the first, into the water of the pole Bethesda, after the Angel had stirred the same, lost the benefit of healing: and great were the liberties and priviledges which the Israelites had in that great peare of Iubile, which was every fiftieth peare: and he that callenged not his freedome in this time afterwards lost it. Even so, now is the time of health, wherein the Archangel Christ Jesus, maketh the water of life effectuall to our salvation: now also is that Iubile, wherein we are to challenge the benefit of Christs death and passion, and the gate of heaven is set open: but the said water of life must have his use in time, or else it helpeth not: and when the peare of Iubile is past, the gate of heaven will be fast shut up. Every mans life is his peare of Iubile, and when his life is ended, the Iubile is past, and he is barred from the gate of life. Leu. 25. Num. 36.

44. And because many, while they live here, are overwhelmed with the cares of this world: and passing on their way, do promise unto themselves a long life, and a large peare of Iubile; the Lord foreseeing their perill doth after this manner carefully admonish them, Strive ye to enter in at the strait gate: as if he should say, use no delayes in the way, but make hast, runne apace while the peare of Iubile lasteth, while ye have time of

repentance, and while the gate of saluation is open. For many shall seeke to enter in; but because they come too late, they shall not enter. They shall knocke in vaine at the gate, they cry in vaine, Lord, Lord, open unto us, and in vaine they shall wish to haue one day of repentance.

Mar. 25. 45. And for whom I beseech you are those things so often spoken? Are they spoken for those that are dead, and stand without knocking, and saying, Lord, open unto us? No verily they are not spoken unto them, for they haue no profit thereby: but they are spoken to us, and for us, and to us (I say) is this spoken; The gate of heauen is now opened unto you, now is the time of your Iubile come, now the kingdome of heauen is offered unto you, ye are now called vpon to enter by the strait gate: lose not this opportunity, for the gate will be shut much sooner then you thinke of, euen before you be aware; then shall you be most miserable and vnhappy for euer: you shall desire but one houre to be given you of this most precious time, wherof now ye make so little account, and it shall not be given unto you.

46. There is a third sort of men, which seeke soone enough to enter by the straight gate, but yet being ouercome with the strait-

straines of the way, do not enter in. To these the Lord speaketh Strive ye to enter in by the strait gate, because many I say unto you, shall seeke to enter, that is to say, they shall make a proof, whether they can enter or not but they shall make it dangerous: they shall assay whether they can enter in by those straits, but because they seeke not with all their strength to enter, therefore in the end they shall not enter.

47. There are of this sort an innumerable multitude of men which when they heare their sinnes and wickednesse by the word of God condemned, do for a while purpose to forsake them and to enter in at the strait gate of a vertuous life, and to forsake their drunkennesse, fornication, contention, strifes, and such like, from which the Apostle commandeth us to abstaine: so that these seeke to enter, and begin to enter; but some after, they returne with the Dog to his vomit, and with the Sow to her myre againe.

48. And some many times renew their desires, they often times conceive the spirit and yet never bring forth. But the Lord is not fed with barren desires, it is not enough to have a will to enter, but we must also labour and strive to enter. For I say unto you, many shall seeke to enter, many shall have a

will to enter; many shal have a desire to enter, many shall prove to enter: but because they will not strive and labour with all their strength, therefore they shall not enter. For the kingdome of God suffereth violence, and the violent draw it unto them.

49. When there is a Comicall or Tragicall Play at any publike Theater, do ye not see many times, how men do throng & shove with great labour to enter in betimes, that they may heare and behold the same: for the which they thinke their paine, their time, their labor, & their cost wel bestowed. But in the kingdome of heaven there shall be such glorious sights, & so farre excelling those worldly vanities, and prophane delights, that the beholders of them shall be made happy with the beholding therof. And we must not tarry til our servants go before us to prepare the way, but every man by himselfe, be he rich, be he poore, be he noble, or unnoble, every one must seeke to prepare, and make his owne way, and must strive, labour, and endeavour all that he can, if he will be at those delightfull and happy sights.

50. These things considered, which of us will not sustaine the labour and travell, to enter in at the straight gate? Who will not willingly suffer himselfe to be pained and af-

afflicted for a time? I doubt not, but that there are many which would enter, but they cannot: and therefore they cannot because they know not how to enter. For without skill we must not looke to enter by those strait and low gates, If the gate be lowly, and thou lookest to go in without stooping, with a right up body, not once bowing downe thy head, it is like that thou shalt hurt the fore-head, and yet be stopt from entrance: Even so, the gate being strait, except thou know how to conforme thy selfe to the fashion of the Crosse, and to enter as it were stooping, or side-wayes, thou shalt desire to enter in vaine. Therefore this is that which the Lord saith here, Strive to enter in at the strait gate: because many, I say unto you, shall seeke to enter in and cannot: And all, because they cannot fashion themselves to the Crosse, & know not the manner of entring in by the straits. Therefore thou must conforme thy selfe to the manner of the Crosse, that is is to say, thou must determine with thy selfe to endure with a valiant mind all manner of afflictions: and after this manner thou shalt easily enter.

51. Thus the Lord himselfe entred: for thus it behoved Christ to suffer, that is to say, it was requisite for Christ to be crucified, and so to enter into his glory. Thus the

Apostle S. Peter, thus the Apostle S. Andrew, and thus all the elect have entred into the kingdome of heaven: For they all following the figure of the Crosse, with many tribulations, and with great labour, have entred into the straits of this gate.

52. But now to come to the last, and most unhappy sort of men, which do not onely strive to come in, but also do not so much, as think upon any entrance. And how many think you are there to be found in this number? verily, there are very few which are not to be reckoned among this kind of men. What man is he that forgetteth not the feare of God, and his owne salvation? to how many do these words agree? The harpe and Violl, Timbrel, and Pipe, and Wine are in their feasts, but they regard not the worke of the Lord. And againe, They take the Taber and Harpe, and rejoyce at the sound of the Organes; they spend their dayes in wealth, and suddenly they go down to the grave, they say also unto God, depart from us, for we desire not the knowledge of thy wayes, &c. That is to say, we will not walke in that straight way which thou commandest us to walke in, but we will goe the broad way.

Isa. 5. 21.

Iob. 21. 12.

23. When the Phrygians first became Christians, the Governor of the City desired to

to be resolved by the Bishop (who was then about to baptize him) of this question: namely, whether those that shall be saved, or those that shall be damned, shall be the greater number? The Bishop answered, that the greater number should be lost. And I (quoth the Governour) will doe as the most do, and so refused his Baptisme. Many men at this day peradventure will be ashamed openly to say thus as the Governour did; and yet in deeds proclaime it.

54. Wherefore the greater part of men shall be adjudged to everlasting paines: for few are chosen. Many goe the broad way: few there be that enter the strait gate: the which is not onely proved unto us by words, but also by many types and figures of the Scriptures.

55. God in that old world, wherein Noah lived entred into judgement with man-kind, and destroyed the evill and the wicked with the flood, but saved the good and godly. And how many were saved in that great multitude? A few (saith S. Peter) that is to say; Eight Soules &c. Gen. 7. 2. Pet. 2. 5.

56. Furthermore, in the dayes of Abraham, by another figure, he setteth before our eyes, the small number of them that shall be saved: for when he destroyed Sodome and Gomor- Gen. 19.

Gomorrah with fire and brimstone from heaven, be among so many people saved onely three.

Num. 1 57. Moreover, in the time of Moses, God brought the people of Israel out of Ægypt, to plant them in the land of promise, a land flowing with milke and hony: all which things hapned to them in a figure, and were done to admonish us upon whom the ends of the world are come. How many were there thinke you of this people, which came out of Ægypte Num. 26. six hundred and three thousand, five hundred, and fifty, besides women and children, and old men. How many of this exceeding multitude entred into the land of promise? no more but Iosua and Caleb.

58. To conclude, what other thing was the Transfiguration of the LORD in the Mount, but a most manifest figure of blessednesse? But ah, how many were admitted to this blessednesse? Onely five: Moses, Mat. 17. Elias, Peter, Iames, and Iohn: to give us to understand, not onely that they are few that shall be saved (because there are but few Christians, if they be compared with Ethnicks, Iews, Sarazens, Heretickes, and such like, which without all doubt perish) but also because among Christians, few shall be saved. Wherefore, whosoever loveth God truly and

and his owne soule, let him labour and strive to enter in at the strait gate during the time of his pilgrimage here in this life.

Chap. VI.

Concerning Repentance, without delay.

IESUS the sonne of Sirach, giveth us a very profitable admonition to turn unto God from sinne and wickednesse so speedily as possibly we can, in these words: Because thy sinne is forgiven, be not without feare to heap sinne upon sinne: And say not, The mercy of God is great, he will forgive my manifold sinnes; for mercy and wrath come from him, and his indignation commeth downe upon sinners. Make no tarrying to turne unto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy security, thou shalt be destroyed. Chap. 5

Also Solomon to the same effect giveth us most excellent counsell, saying: Remember now thy Creator in the dayes of thy youth, while

while the evill dayes come not, nor the years approach, wherein thou shalt say, I have no pleasure in them. Hereunto agreeth the saying of S. Augustine.

Age pœnitentiam dum sanus es: si sic agas, dico tibi quod securus es, quia pœnitentiam egisti eo tempore quo peccare potuisti: that is Repēt thee while thou art in health: so doing, I say unto thee, thou art without danger, because thou hast repented at what time thou mightest have sinned.

2. Although these divine Testimonies might satisfie a Christian man, that their hope is vaine and full of perill, which defer their conversion and repentance, albeit but for one houre: yet it shall be shewed by other reasons, that may more plainly appeare, how wretched a thing it is for man, with all speed to repent him.

3. There are foure principall causes, why a man cannot without great labour and difficulty forsake sinne and follow righteousnesse. The first cause is, a custome in sinning, the which being now made, as it were another nature, can very hardly be overcome: For as Mithridates used to eate poyson so long, that nature in the end could very well brooke and digest it, and the people called Cimmerii, are so well acquainted with darkneſſe, where-

wherein they live continually, that they cannot well endure the light: even so, men that live continually in sinne and wickednesse, are so in use therewith, as all things contrary unto their custome, greatly offend them. By the which custome (as Augustine affirmeth) dishonest and filthy things seeme unto them honest and pure. And as houses and lands, and other things by long continuance of time, bring to him that holdeth them, a plea of Prescription, and being so prescribed, cannot be recovered without a great Priviledge had from the Prince: even so, sinnes and vices when they have a long time by custome prescribed unto themselves the minde of a sinner, men strive in vaine except God the most mighty King, by a singular priviledge of his grace, doe turne a stony heart into a fleshy heart. For, if sinne become, as it were, the wife of our youth, he shall hardly leave it. O how easie (saith Saint Augustine) is the entrance into sinne, but the comming out very heard! Therefore Obsta principiis, kill sin in the beginning, then shalt thou not sinne in Concupiscence, much lesse in practising of sinne; and lastly, in delighting in sinne.

4. The other cause, is the malice, and watchfulnesse of the Devill, by which he holdeth 2. Tim. 2. 16.

deth fast his servants and captives. For he which committeth sinne, is the servant of sin, and is held in captivity with the snares of the Devill (as the Apostle teacheth) even at his will. The Devill is that strong armed man, which with great care and diligence standeth upon his guard. And yet as Saint Augustine saith, *Non tam fortis est ipsa fortitudine, quam nostra negligentia*, that is, He is not so strong by his owne strength, as by our negligence. And although his power be very great, yet he seeketh not so much by force to hurt us, as by his subtle suggestions: for the which cause he did not aske leave of our Saviour Christ that he might cast him downe from the pinnacle of the Temple, but sought rather to perswade Christ to cast himselfe downe headlong. The serpent (in like manner) sought not by force to crave Eue, but allured her to take it her selfe. that she might, as it were, with her owne knife, cut her owne throat. The Devill will not breake open the doore upon us, but he must find it open and empty, swept and garnished, and then he will enter. And that he may thus make our selves the instruments of our owne misery and woe, he ceaseth not to tempt us, neither day nor night: That (as S. Gregory saith) he may winne us at the leastwise by his tediousnesse. When he hath thus

Lu. 11. 21.

Mar. 4

Gen. 3.

Mat. 12. 25.

thus brought vs to his lure, then his care is to hold vs still in his bondage: and for feare that we should make conscience of sinne, and so turne to the Lord by repentance, he putteth a faire vizard ouer the ugly face of sinne: and so disguiseth her, that the proud person which exceedeth in apparell, saith, that his or her pride, is cleanlinesse and decency: the Whoremonger and Fornicator taketh his filthy life to be but the course of youth: the Drunkard and riotous person perswadeth himselfe, that his excesse is but good fellowship: the covetous person beleeveth that his covetousnesse is good husbandry: The idle person which spendeth his whole time in dice, cards, and such like, neglecting his vocation, flattereth himselfe, that his time thus wickedly spent is honest recreation: whereas if the Divill had not blinded them, so as they might see sinne in her colours, she would seeme such a deformed Monster, as they would loath her for ever. For her eyes are full of Adulterie; her eares very large and great, open to heare all vaine delights: her tongue swolne with lying and deceit: her throat is an open Sepulchre: her lips are bolstred up with the poyson of Aspes: her hands are large to receive bribes: her belly hath a timpany of surfeiting and gluttony: her backe is laden

Marke the devils policy herein, and beware: for many by this meanes are deceived.

What a Monster sin is.

laden with idlenesse: and yet her feet are swift to shed blood: with her heart she thinketh upon nothing, but how to betray the innocent, and oppresse the widdow and fatherlesse: yea, from the very top of the head unto the sole of the foot, she is full of botches and sores, and hath no whole part. What man will be coupled with this Monster, who hath no other dowrie and portion of her father the Devill, but hell fire? Let him then that hath beene inchanted with her adulterous eyes, divorce himselfe betimes from her company without delay: for delay is perilous. Her handmaid Security will perswaden us flatter us and say, It is too soone yet to depart, and so to crave further company: much like unto Suetonius Tranquillus Crow, which in the Emperour Domitians daies, sate upon the Capitoll, and said thus: All shall be well. It is the Devils voyce which saith, Cras Cras, to morrow, hereafter: but God saith Hodie, To day, if ye will heare his voice, harden not yours hearts. If we harken to the Devils voice he will serve us as he served Adam and Eve, and will lay open our nakednesse and shame.

5. A third cause of our delayed repentance, is the absence of the holy Ghost from us, for as the Spirit of the Lord dwelling in our hearts, maketh the way of vertue easie and sweet,

sweet, insomuch that the Prophet David saith, I have a great a delight in the way of thy Commandements, as in all manner of riches: And againe, I have run the way of thy Commandements when thou hast set my heart at liberty: Even so contrariwise, the absence of the holy Ghost maketh the same way hard and unpleasant. And as the light of the Sunne cheereth up mens spirits to goe to their labour: even so the Sunne of righteousnesse shining in our hearts, with the bright beames of his grace, maketh us to take a delight in the way of thy Commandements. The first outward meanes of Pauls conversion, was the great light which he saw from heaven: then he was cast downe to the ground, and humbled: he heareth a voyce, and acknowledgeth it to be Gods voyce, and then ariseth up, and saith, *Quid faciam Domine?* What shall I doe? It is the celestiall illumination that worketh our conversion unto God, and which frameth our hearts to his obedience. And therefore the Lord saith, by the mouth of the Prophet Ose thus to sinfull men: Woe unto them when I shall depart away from them. And by the Prophet Jeremy; Understand and know what a grievous thing it is, that the Lord thy God hath forsaken thee.

Psal. 119.

Act. 9. 6. Act. 26. and 12.

Ose 6. 12.

6. The laſt cauſe is, a certaine ſickneſſe, and languiſhing of all the faculties of the Soule: for the apple is not ſo eat of wormes, nor the garment with moaths, as the powers of the Soule are corrupted with ſins and wickednesſes, as the underſtanding is darkned, the judgement dulled, and the will peruerted. Whereof it commeth, that now to liue a holy and godly life, is a very hard and painfull matter. Who ſeeth not then, in what perill and errour they are, who putting off their repentance and converſion from day to day, doe thinke that the ſame which is now hard unto them, they ſhall finde afterwards more eaſie, when all the cauſes of difficulty and hardnes are increaſed? When they haue increaſed the cauſes of their labour and difficulty, by adding ſins unto ſins; and when an euill cuſtome hath taken more deepe roots, ſhall not the Deuill then more fortifie his Caſtle, which is thy Soule? ſhall not God which is thy light, depart further off from thee? ſhall not the powers of thy Soule then having receiued many wound, be made more weake, and inſufficient to goodnes? Beſide this, thou muſt greatly hazard the loſſe of heauenly treaſures, by thy long delay. God hath thought upon and loued us from everlaſting, and hath prepared for us an

eternall

eternall reward: with what face then canst thou hold from God a little momētany service, which thou owest unto God all that thou art able to doe for ever.

7. God hath given unto thée the life of his onely begotten sonne, the which is of greater price then the life of all men, and of the Angels: and by what right and prerogative darest thou deny unto him the flower of thy youth, and to spend the same in other things, then in the service of God, and to offer unto him the dregs, and rottennesse of old age onely? Consider what the Prophet Malachy saith, If ye offer the blinde for sacrifice, is it not evill? And if ye offer the lame and sicke, is it not evill? Offer it now unto thy Prince, will he be content with thee, or accept thy person, saith the Lord of hosts? But cursed be the deceiver, which hath in his flocke a Male, and voweth and sacrificeth unto the Lord a corrupt thing. All that we have and ourselves wholy, are not sufficient to serve the Lord; Therefore let our youth be dedicated to his service, as well as our age. Let us serve him not onely in sicknes, but also in health. Let us turne unto him, not onely when we are in affliction and under the Crosse, but also in prosperity: for forced holinesse, is of no great account: Pharaohs repentance,

Mal. 1.

Festus trembling, and Iudas sorrow, availeth them nothing. Saint Augustine, in his second booke of true and false repentance speaking of that repentance which affliction wringeth from men, saith: Vis dicam liberaliter, &c. Wilt thou have me speake my mind freely? I do rather say, no, will say that he shall be damned. But saith he, will ye put the matter out of doubt? Repent then whilest thou art in health: otherwise, whether a man doe safely depart out of this life, I my selfe am not sure. And the same Author in another place, saith thus: Wilt thou repent thee when thou canst sin no longer? Thy sinnes then have forsaken thee; and not thou thy sins.

8. Sinne is common to all times and ages of mans life, yea, to fraile youth more then to old age: which caused King David to say, Remember not, O Lord, the sins of my youth. There is then at no time want of matter in us for repentance: and yet our sins are much more then our sacrifices. Sin is common to all but timely and speedy repentance to few.

Mat. 24. Mar. 13. 9. But let the exhortation of our Saviour move us, which he so oftentimes repeateth, Watch, watch, because ye know not the day, nor the houre. For I demand of thee, whosoever thou be, which assurest thy selfe that after few yeares be past, thou wilt repent

pent thee: who made thee an undoubted promise (I will not say of yeares or moneths but of the morrow, which is but one day) Nay, who can assure thee of one houre? and what greater folly and madnesse can there be devised, then for a worme of the earth to determine any thing certaine, concerning those times and seasons which the Father hath set in his owne power? Art thou ignorant how many this vaine confidence hath deceived, even to this day?

10. But thou wilt say, the Lord is full of compassion and mercy, who hath made large promises to those that trust in him; who sent his Sonne into the world for me, and therefore he will not suffer me to perish. O man, thou greatly deceivest thy selfe. Truth it is, the promises of God are great, and greater then thou canst well conceive. And yet they appertaine not to thee, if thou canst make no better use of them. Thinke upon that Proverbe of Solomon, *Mel invenisti?* Hast thou found honey? Eate not too much. Hast thou the sweet & most comfortable promises of God in the Gospell? use them to thy comfort, yet presume not thereby to live securely in sin. For Iacob must change his garments, before he can obtaine a blessing: And Hester must decke her selfe when she com-

Gen. 27.

Hest. 2.

meth into the presence of the King. That is to say, we must put off the garment of sin by speedy repentance, & we must be clothed with vertue and godlines (as Pilgrims with scrip and staffe) for celestiall glory.

CHAP. VII.

Of the Remission of our sins by Christ, and of our love to our Brethren.

Among manifold things which do set forth the wonderfull power, and exceeding mercy of God, there is nothing that doth so much expresse the same, as doth the greater mystery of the Incarnation and Passion of Jesus Christ, whereby we have free pardon and remission of all our sins, and that benediction whereof the Prophet
Ps. 32. speaketh, saying, Blessed are they whose sinnes are covered, and whose iniquities are forgiven.

2. Wonderfull was the wisdome of God, in the redemption of man kinde, from the thraldome of sinne, death, and hell, in that he hath made Mercy, and Truth, Righteous-

nesse

neſſe and Peace, to be joyned in one.

13. The firſt Adam ſinned to damnation: from the which neither he nor his poſterity could deliver themſelves. God nevertheleſſe will not have Adam and his poſteriſty vtterly to periſh: and therefore in unſpeakable mercy, he deviſed a meane, that this his iuſtice and righteouſneſſe might be ſatisfied, and yet man ſaved. No Saint, nor Patriarch, nor any other, were he never ſo holy, which came out of the loynes of Adam, was able to make ſatisfaction to God, for the firſt tranſgreſſion. No Angel, no Archangel, in heaven, was fit to take this great taske in hand: becauſe man had ſinned, Juſtice required that man likewiſe ſhould make ſatisfaction.

14. Beholdhere then the infinite love and mercy of God, who for mans redemption ſent his Sonne from heaven, ſo farre to be abaſed, as to take upon him our fleſh, conceived in the wombe of the holy Virgin Mary by the holy Ghoſt: that ſo God and man, he might be Emanuel, that is, one Chriſt, in whom Mercy and Truth are met together, Righteouſneſſe and Peace have kiſſed each other. Phil. 2. Luk. 2.

15. Of this great worke of wonder, wherein God hath thus conioyned his mercies

and his iustice, the Prophet long before prophecied thus: Vnto us a childe is borne, & vnto us a Son is given, & the gouernment is vpon his shoulders, and he shall call his name wonderfull, counseller, the mighty God, the everlasting Father, the Prince of Peace. Isa. 9.6.

6. This Child, our Emanoel, and Iesus, the Lord Christ, appeared himselfe wonderfull in person, and in all his works. Three things (saith S. Bernard) are singularly wonderfull and wonderfull singular: that the God-head and the Man-hood should be united in one person, that one should be both a Virgin & a Mother: that faith should dwell in the heart of man, things in nature & reason so contrary.

7. This wonderfull Christ is not to be comprehended with corporall eyes alone, & with carnall heart but also with the eyes of a liuely faith, whereby we have remission of sins. For John 3. God so loved the world, that he gave his onely begotten Son, that all that beleeve in him should not perish, but have everlasting life.

8. He then that will be saved must come to him. Whosoever will come to the Father must come by him, who not onely is the way to life, but is both the way and life. For as there was no corne to be had in Egypt but onely by the hands of Joseph, who after long affliction was so highly exalted: so there

there is no grace, no life, no remission, no holy Ghost now to be looked for but at the hands of that crucified Ioseph, he is the Brasen Serpent, which onely healeth the infernall Serpents wounds: he is the holy Temple, where onely God is to be worshipped, and no where else: without him there is no hearing God, no helping God, no God for us at all.

9. Onely the faith, which is effectuall and available to iustifie us before God, is that, whose obiect is the body and passion of Christ Iesus crucified, & whose fruits are the workes of Charity. Therefore (saith the Apostle) by faith commeth the inheritance after grace, because the promise might be firme and sure to all the seed. Rom. 4 Act. 16.

10. The meanes to haue this faith, is the word of God preached: that hearing it, we may beleeue it to be the word of life. For so it is also manifest in the Acts of the Apostles, where he said. While Peter yet spake, the holy Ghost fell down upon them which heard him: And Paul to the Romans saith, Faith commeth by hearing. So as the Church preaching continually the Word of God by her Ministers, and offering reconciliation by Christ, giueth remission of sinnes, in that by the outward Ministery it pronounceth the same out of the word of the Scripture: by the which Act. 10. 44. Act. 44 Ro. 10. 17.

which through attentive eares (as through a conduit) both the grace & spirit of Christ doe flow in, even in our hearts.

11. As the word soundeth and is heard in the voyce: so in a visible and evident signe the Sacraments do speake, unto the which we giving credit, obtaine in very deed, that which they promise and signifie. So that, how often soever we heare the word, or receive the Sacraments in faith, remission of sinnes is assured unto us: whereby no small faith is inwardly wrought in us.

12. Thus then we see, that remission of sins is openly published by proclamation, ratified by promise, confirmed by will and testament, stablished in blood, and sealed with Sacraments. And thus much concerning the first meane to get remission of sins.

13. The second meane, is charity in us, in pardoning and forgiving the offences and trespasses of our brethren against us; by which we have a promise from the Lord of greater favour from him to us: namely, pardon of our trespasses and sinnes. Forgive (saith our Saviour Christ) and ye shall be forgiven. Luk. 6. Whereby it appeareth, that we cannot have remission of our sinnes at the hand of God, except we shall first forgive. For God is so well pleased with this charitable dutie of for-

forgiving injuries, & imbracing mutuall loue, that he rejecteth and despiseth the prayers, the gifts, the sacrifices, the repentance, & all other workes of those which are not reconciled. Goe first (saith he) & be reconciled to thy brother, and then come, and offer thy gift. Mat. 5.

14. The Law of Nature also requireth this, to shew our selues such towards others, as we desire others to be towards us. How impudent then must he needs be, which craueth at the hands of God forgiuenesse of his offence, when as he himselfe carrieth a hatefull and reuenging minde towards his neighbour? Iustice also requireth this, that he which will haue God to be his helper, should in like manner be ready to helpe his neighbour; and that he which will haue an acquittance from God of his debts, must at the same time giue to his neighbour an acquittance of his debts. For discharging our brother of one hundred pence, we are sure to be discharged of one thousand talents, which euery man doth owe: this might sufficiently perswade us to be ready & willing to forgiue; because we offend God daily, yet he forgiueth and spareth vs. Solomon saith, It is an honour vnto God to be mercifull: so it is mans honour also. Mat. 5.

15. Pythagoras being asked, how men might best seeme to be Gods: answered, by being

being mercifull. And therefore it is said, *Homo homini Deus*, that is, One man is a God to another. Wherefore it is intended, that as God is the author, and giver of all good things unto men, so in like manner should man be to man a lover, a benefactor, and a continuall friend: but the contrary is rather verified in many of us, *Homo homini Dæmon*, that is, One man is a devill to another: for some upon a very light displeasure, are straight way Toti infermeto, puft up with the leaven of malice and revenge. If his neighbour do damnifie him but the value of two pence, he will provide a conserve of Westminster-hall worme-wood for him out of hand. And then if he do not, if he say not, or look not according to his fantasie, he is by and by a debtor or offender.

16. But they which have the greatest injuries done unto them, ought to be alwayes prepared and ready to forgive, according as we are taught in the Scriptures: Have thou patience with him that humbleth himselfe, & keepe not mercy from him. Our Saviour Christ commandeth us to forgive our Brother that offendeth, seventie times seven times: and which is more, to love our verie enemies. Also the Apostle Paul, doth not onely exhort us to love our enemies, but also if they be hungry, to feed them, and if they

Ec. 24.

thirst,

thirſt to give them drinke. Rom. 12.

17. Yet ſuch is the corruption of our Nature, that there is nothing that we can more hardly digeſt, then the forgiving of injuries. For the which cauſe let us underſtand and know, that by how much this forgivenesſe which God requireth, is hard unto us, by ſo much it is a greater argument unto men, that they are the ſonnes of God, which doe eaſily forgive and forget injuries, and with their heart love their enemies. For herein they doe ſhewe forth a certaine likeneſſe unto God their Father: who loved us, as the Apoſtle ſaith, when we were his enemies, and reconciled us unto himſelfe, being redeemed by the death of his onely Son, from eternall damnation. Pray (ſaith our Saviour Chriſt) For them that perſecute you, and ſay all manner of evill ſayings againſt you that ye may be the children of your Father in heaven, who ſuffereth his Sunne to ſhine upon the juſt, and upon the unjuſt. Mat. 5.

18. The example alſo of our Saviour Chriſt, maketh this matter yet more manifeſt: the which we ought alwayes to have before our eyes. For he having not ſo much as any ſuſpition of ſinne, yet being buffeted, ſpet upon, whipped, blaſphemed, crowned with thornes, and nailed to the Croſſe, prayed thus

Luk.23. thus for his enemies: Father, forgive them for they wot not what they doe.

19. There are many other most weighty reasons, which the Fathers have used to suppresse their frowardnes, which are most obstinate and wilfully bent to revenge. One is, to giue him to understand, that hath the injurie come unto him, that the same is not the principall cause of the injurie, which he desireth to revenge: for all those things whatsoeuer, which we suffer in this life, doe come from the Lord, who is the Author and fountaine of all righteousnesse and mercy. For God doth correct and chastise us as his sonnes, wherein he useth his creatures as his Ministers, which can hurt us in nothing but in those things which befall outwardly. But euery man may most wickedly hurt himselfe, and defile his owne minde with hatred, and enuy. These things, that most rare man Iob understood: who being vexed of the Sabeans, Caldeans, and the deuill himselfe, vseth these words: The Iob.1.21. Lord gaue, and the Lord hath taken. Then Gen. 47. Ioseph forgaue the injuries which his Brethren did unto him. Thus David bare patiently 2. Sam. 19. the injuries which Shemei did unto him. It is great magnanimity in a man, when he hath receiued a wound, not to feele nor regard the harme.

20. A

20. A second reason is, that they which doe not forgive, shall not be forgiven of the Lord. For, he that hateth his Brother (as S. Iohn saith) abideth in death. And Sirach saith, He that seeketh vengeance, shall find vengeance of the Lord. Iohn. 3 Ec. 28.

21. The third reason comprehendeth those incommodities, into the which we then fall, when we will not forgive the injuries that are done unto us. For it is most certaine, that hatred is not only a grievous sinne in it selfe, but also by continuance it sticketh more fast in our minds, and is made greater. Insomuch that the man which fostereth hatred in minde, and desireth revenge, with hope to prevaile against his enemy at the last, is so continually troubled day and night, that he can never put that wicked cogitation out of his mind, whereby oft times it commeth to passe, that the malicious man will sooner goe downe into hell, then be brought to forgive, and with his whole heart to remit the injury. Wherefore hatred is rightly compared to a wound, wherein the head of the dart or arrow remaineth fast still.

22. There are also many other inconveniences and sins, which are fast linked to this sinne of hatred: therefore S. Iohn saith, He which hateth his Brother, is in darkenesse, and

and walketh in darkneſſe, and knoweth not whither he goeth, because the darkneſſe hath
Mat. 5. blinded his eyes. Therefore of necessity he cannot but ſtumble and fall. For how is it poſſible, that a man ſhould allow or like either of his words or deeds whom he hateth? Hereof therefore come raſh judgements, wrath, envy, ſlanderings, reproachfull raylings and many ſuch like: every one of the which bring men in danger of hell fire, whereof he is guilty (as appeareth by the teſtimony of Chriſt) which ſaith, but ſo much as Thou Fool. What then doth continuall hatred, and back-biting raylers, and ſlanderers deſerve?

23. Let us therefore follow the counſell and admonition of Jeſus Chriſt (as we tender the remiſſion of our ſinnes) Forgive, and ye ſhall be forgiven. For as Turtullian ſaith moſt comfortably, *Si apud Deum depoſueris iniuriam ipſe victor eſt: ſi damnum, reſtitutor eſt ſi dolorem, medicus eſt: ſi mortem, reſuſcitator eſt.* That is to ſay, If thou lay down the injury that is done unto thee, before Gods tribunall ſeat, he is thy revenger, if thy loſſe, he is thy reſtorer, if thy griefe, he is thy Phyſitian, if thy death, he is thy reſurrection, and thy life.

Col. 3. Now therefore, as Gods elect, put on the bowels of mercy, kindneſſe, humblenes

of minde, meeknesse, long-suffering, forbearing one another, & forgiving one another: if any one have a quarrell to another, as Christ forgave, even so doe yee, & so shalt thou peaceably proceed in thy Pilgrimage.

CHAP. VIII.

Concerning Blessednesse and Felicity.

IT is written in the 91. Psalme. There shall no evill happen unto thee: neither shal any plague come nigh thy dwelling. These words of the Prophet David may beare a twofold interpretation. First, that they which are here in this life under the protection of the Almighty, are free from all evill. Secondly, they contain a prophetical promise concerning the life to come. And when we be in that heavenly Tabernacle of the which it is said in another place, O Lord of hosts, how amiable are thy Tabernacles? my soule longeth, yea, and fainteth for the Courts of the Lord. And the Lord in the Gospell saith: I say unto you, make you friends

Psal. 84.

Luk. 16. 9.

friends of the unrighteous Mammon; that when ye want they may receive you into everlasting habitations. And the Author of the Epistle to the Hebrews saith, Christ being an high Priest of good things to come, by a great & more perfect tabernacle made not with hands, that is, not of this building, neither by the blood of Goats and Calves: but by his owne blood entred he at once in the holy place, and obtained eternall redemption for us. Also S. John in his Apocalyps, Behold the tabernacle of God is within mē, and he will dwell with them, and they shall be his people, & God himselfe shall be their God with them. And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more pain: for the first things are passed. When I say, we be in this heavenly Tabernacle, then shall no evill happen unto us, neither shall any plague come nigh our dwelling. O most blessed Tabernacle! O most safe refuge! O region most resplendent and glorious: All thy inhabitants weare Crownes of glory, sit in thrones of Majesty, live in life eternall, and possesse a paradise of infinite pleasures; which as S. *Bernard* saith, are so many, they cannot be numbred: of such eternity, that

Heb. 9. 9.

Apoc. 21.1.

that they are without all end: so precious as they cannot be estimated: and so great, as they cannot be measured. For which cause the Apostle saith, Neither eye hath seen, nor eare heard, nor the heart of man conceived, what things God hath prepared for those that love him. And Christ saith, No man knoweth it, but he that enjoyeth it. 1 Cor. 2. Apoc. 2.

2 Yet notwithstanding, as it is reported that a skilfull Geometrician, finding the length of Hercules foot upon the Hill Olympus, made a portraiture of his whole body by that one part: Even so, by these demonstrations which in Gods word are found, we may make a conjecture of this Tabernacle, and the felicity of the same, although we cannot expresse the full perfection thereof.

3 We have therefore a most comfortable description of this Tabernacle, in the 21. and 22. Chapters of S. Johns Revelation, comparing it unto a City which is made of pure gold with a great and high wall, of the precious stone called Iaspis. The wall whereof had also twelve foundations, made of twelve distinct precious stones, which be there named: also twelve gates made of twelve rich stones called Margarites, and every gate was an entire Margarite. The streets of the City were paved with Gold,

enterlayed also with Pearles and precious stones. The light of the Citie was the clearnesse and shining of Christ himselfe, sitting in the midst thereof: from whose seat proceeded a river of water as cleare as Christall to refresh the Citie and on both sides of the bankes, there grew the tree of life, giving out perpetuall and continuall fruit: there was no night in that City, nor any defiled thing entred there, but they (saith he) which are written shall raigne for ever and ever.

4 By this description, wherein S. Iohn useth such words as he could, and not as he would, he giveth us to understand, that the greatnes of the Felicity prepared for us in heaven is such, that (as I noted before) we may very well think with S. Paul, that no tongue of man is able to declare it, nor heart to imagine it.

5 This City or Tabernacle shall in ampleneſſe and in beauty, be farre beyond the reach of mans reason to comprehend. Yet the greatnesse & ampleneſſe, may partly be conceived by the view of the starres. For if the least of them be of such greatnes, as all the Princes of the world have not within their power so much compass & space, & yet an innumerable multitude of starres have place in the firmament, where there remaineth

neth still roome & space for many moe: how great then is the ampleneſſe and capacity of heaven it selfe? The which giveth iust cause to the Prophet Baruch to cry out and say, O Israel, how great is the house of God, and how large is the place of his possession? Bar. 3. 24.

6 And now what shall we say of the beauty, delicacy, & glory of Paradise? This our earthly world, which is, as it were in comparison of that no other but a stable of beasts, a place of exile, & a vale of miseries & teares: if this be so decked & garnished by the great and most skilfull worke-master, that it seemeth not to be a stable of beasts, but a garden of delight & pleasures: the Firmament adorned with so many starres, like golden knots; the earth paved with sweet smelling herbes and glorious flowers, decked with flourishing trees and greene woods, watered with seas and rivers, replenished with great majesty of Cities & townes, garnished with all manner of fruits and spices, & furnished with all living creatures, Beasts, Fowls & Fishes, serving for mans necessary use and pleasure: If, I say, this frame of the world be made so glorious for man, which is but a servant, & also for so small a time, in respect of the eternity to come: what then shall we imagine that the habitation prepared for

the eternity, and the Kings palace it selfe shall be? Surely no lesse then the power and wisedome of the maker (who is omnipotent and wisedome it selfe) could make a finish.

7 But the chiefe praise of a City consisteth in this, to have many citizens which are noble, peaceable, and quiet: the which are to be found in most excellent manner in the celestiall Ierusalem. For, if wee consider the holy Angels, doth not Iob say, Can his souldiers be numbred? Iob.25.3. And the Prophet Daniel saith, A hundred thousand ministred unto him: and ten thousand thousand stood before him. Dan.7.10. And if we consider the number of holy men that shall be there, then harken to the words of S. Iohn in the Revelation: I beheld, and lo, a great multitude, which no man could number, of all Nations and kindreds, and people, & tongues, stood before the Throne, and before the Lambe, clothed with long white robes, and palmes in their hands. Apoc.7.9. And this multitude shall not be confused, but passing well ordered.

8 As touching the Nobility of these heavenly Citizens, what shall we say, when as they bee triumphant Kings and Princes, the Sonnes of God, and after a sort Gods themselves, and inhabitants of the Kingdome of heaven? For out of all people, kin-

dreds,

trees, tongues, and Nations: out of all kingdomes and Prouinces of the whole world, and out of all men which are, haue beene, and shall be, the chiefe Nobility, and very flower, shall be chosen out.

9 As for tranquillity, peace and agreement of mindes, how great shall they be in that place, the very name of that Citie declareth. For it is not without cause called Ierusalem, that is, a vision of peace. So that there shall be no place for pride, which is wont to make the superiors to contemne their inferiors: neither for enuy, which setteth also the inferiors against their superiors: but charity and loue shall rule and reigne euery where: which maketh a particular good, common to all: and the good of all common to euery one. Where there shall be one body, and one soule, and one God, which is all in all.

10 Whereof I pray you commeth it, that one Citizen loueth his fellow Citizen more then a forrainer, and the brother his brother more then a stranger, and the head the foot of the same body, more then the eye of another? forsooth, because they be Citizens together of one City, brethren of one house, and members of one body, which haue meat, drinke, and cloth together. How great conjunction then shall there be? how great loue

among all the blessed to whom one and the same God shall be a Countrey, a Palace, a life, meat, drinke, cloth, and all in all? If the friendship of two discreet honest men be so sweet, that one said, they seeme to take away the Sun from the world, which take away friendship: how sweet and pleasant a thing shall it be, to live and converse with so many wise and excellent men, with the Apostles, Martyrs, and all the Saints? And what a spectacle will it be, to behold such a multitude shining in so perfect brightnesse at one sight? One Angell is much more glorious to behold, then all that we can now see with our bodily eyes: what a thing then will it be, to behold the whole host of Angels, and to understand all their offices, functions, glory and blessednesse?

11 But, that we may yet have a more particular consideration of this matter, we shall understand that the glory which we shall have in this heavenly Jerusalem, is of two parts: the one belonging to the soule, the other belonging to the body. That which belongeth to the body, consists in the change and glorification of our flesh, after the generall resurrection, that is to say, whereby this corrupted body of ours shall put on incorruption, and of mortall, become immortall.

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All this flesh (I say) of ours, which now so burdeneth and grieveth the soule, which is now subject to so many chances, vexed with so many sicknesses, infected with so many corruptions, oppressed with so many crosses and vexations, shall be freed from all these, & made perfect, to endure for ever with the Soule, without any alteration: for it shall be delivered from all the infirmities, diseases, paines, troubles, & incumbrances of this life: & instead thereof, it shall have a most perfect and glorious estate, which shall never fade, & decay more. And then (saith Christ) they shall shine as the Sunne in the kingdome of their Father. And if one Sunne can lighten and fill the whole world with brightnesse: if the majesty and glory of his beames be such, and so great, that some Ethnicks do worship him for God: and if he have beene called of the Ancients: the father of gladnesse, the eyes of the world, and the fountaine of light: what shall so many glorified bodies of the blessed be? Surely, they shall be so many Suns, so many lamps, and so many shining lights, to lighten the heavenly Jerusalem. Matth. 13

12 Now, to say somewhat concerning the soule, as the principall part of man: we must understand, that although there be many things which make us happy, yet they

they are no where else to be found, but in God. For that at the last we shall be happy and blessed, when we shall be like unto God, who by nature is blessed. And we shall be like unto God, when we shall see him as he is: As the Evangelist S. John testifieth, saying: Dearly beloved, we are now the sonnes of God, and it hath not yet appeared what we shall be: & we know, that when we shall appeare, we shall be like him: for we shall see him as he is. S. Paul also putteth our felicity in seeing Gods face. And therefore S. Augustine saith, This onely sight of God, is our happinesse.

1 Ioh. 3

1 Cor. 13.

13 For as God is hereof blessed, because he seeth & beholdeth himself, because he is the first & the chiefe truth: even so we also shall be blessed, and like unto God, according to our measure: namely, when we shall behold & see him, as he is, the first & most principal truth.

14 Furthermore, if the Moone & stars, do receive their light, and are made like to the Sun when they are opposite unto him, and do after a sort behold him: how much more shall the pure minds of the blessed, receive the divine light, and be made like unto God, when as they shall no more in a glasse, or darke speech, but face to face, behold the uncreated Sunne, and light of righteousnesse.

15 S

15 O what joy shall it be, whenas we shall behold the most high and hidden mystery of the inseparable Trinity, & of the love of God therein towards us! and when we shall see all things whatsoever in God, for what shall not he see, who seeth him that seeth all things? Then shal mans mind have perpetuall rest & peace, neither shall it desire any further understanding, when he hath all before his eyes that may be understood. Then shall mans will be quiet, when he enjoyeth that felicity wherein all other good things, as in the fountaine and ocean of all happinesse are contained. Then shal faith have her perfect work: hope shall enjoy that which she long desired, but charity shall abide for ever. Then shall be sung continuall praises unto the Lambe: and that song, although it be alwayes sung, yet shall it ever be new.

16 Therefore our true & only blessednes consisteth in the sight of God, as our Lord Christ hath testified. Blessed are the pure in heart, for they shal see God. This is life everlasting, that men know thee the onely true God, & Iesus Christ whom thou hast sent. Mat 5. Ioh. 17.

17 This blessednes, though it be but one simple thing, yet hath it riches, power, and pleasure. In this world no man is rich, no man is satisfied, for the heart of man is greater

ter then all the world can content. But in that most blessed life, the soules of the blessed shall be rich, & satisfied with God whom they shall possesse. This abundance of all things the Lord promised, saying, Good measure and running over, and prest downe, shall men give into your bosoms. And in another place; Verily, Verily, I say unto you, he shall make him ruler over all his substance

Luk. 6.

Mat. 24

18 The blessed soules also shall have their honour and power. For if they shall be Princes, if Kings, if the Sonnes of God, and petty Gods, and if they shall sit in Gods Throne, how can it be but that they shall bee most mighty and glorious? For thus saith God in the Revelation of S. *Iohn*: To him that overcometh, will I grant to sit with me in my Throne, even as I overcame and sit with my Father in his Throne: O incredible glory! what labours and sorrowes will not they forget which shall bee invested into Gods throne, and have palmes of victory put into their hands, and Crownes set upon their heads by Gods owne hands, before all the Princes of Heaven? Therefore the Apostle Paul most truely cryeth out, saying, The afflictions of this life, are nothing in comparison of the glory that shal be shewed unto us. And againe, Our tribulation which

Apoc. 3

Rom. 8

1 Cor 4.

is

is momentany and light, prepareth an exceeding weight of glory unto us, &c.

19 The joy and pleasure that the Soules of the blessed shall have cannot be expressed, especially when soule and body shall be united againe in the resurrection. O joy above all joyes! surmounting all joyes, and without the which there is no joy; when shall I enter into thee (saith S. Augustine) when shall I enjoy thee, to see my God that dwelleth in thee? O everlasting kingdome: O kingdome of all eternities: O light without end: O peace of God that passeth all understanding, in which the soules of Saints do rest with thee, and everlasting joy is upon their heads: they possesse joy and gladnesse, and all paine & sorrow is fled from them: O how glorious a kingdome is thine O Lord! wherein all the Saints doe raigne with thee, adorned with light as with apparell, & having crownes of precious stones upon their heads. O kingdome of everlasting blisse, where thou O Lord, the hope of all Saints art, and the diadem of their perpetuall glory, reioycing them on every side with thy blessed sight. In this kingdome of thine there is infinite joy and mirth without sadnesse: health without sorrow: life without labour: light without darknesse: felicitie without ceasing

35. Soliloquiorum.

ceasing: all gaines without any evill; where youth floweth, that never waxeth old: life that knoweth no end: beauty that never fadeth: love that never vanisheth: health that never diminisheth: joy that never endeth: where sorrow is never felt: complaint never heard: matter of sadnesse is never seene: nor evill successe is ever feared: because they possesse thee, O Lord, which art the perfection of their felicity.

20 Let us enter into these godly meditations, with this holy man: let us not neglect so great felicity for the love of transitory things, which are meere vanitie. Why do we so earnestly labour for things of no moment and have that most happy & blessed life offered unto us, wherein al felicity consisteth? Thebrotus, when he had read the Booke of Plato, of the immortality of the Soule, was so moved therewith that immediately he cast downe himselfe headlong from a high wall. Shall Platoes heathen Philosophy so much prevaile with an Ethnick, which had no feeling of his Felicity, that in hope of Immortality, he bereft himselfe of life? & shall not the sweet & most comfortable promises of the Gospel much more perswade us (which have the true knowledge of Christ and his heavenly kingdome) to forsake these vanities

and

and delights & pleasures of the world & Remember often that worthy sentence, *Hoc momentū, unde pendet æternitas*: that is, this life is a moment of time, whereof all eternity of death or life to come dependeth. If it be a moment, the joyes thereof must néeds bee momentary: & miserable is that joy which hath an end: But the joyes of heaven are so perfect, that nothing can be added to them, nor taken away from them, and therefore perpetuall. This therefore is the most happy and blessed place to build and set up a Tabernacle: where no manner of evill shall happen unto us, nor any plague come néere us. Therefore stand fast in this station, against all temptation: so shalt thou the more chéerefully shake off all carnall burthens, and recreate thy selfe in this painfull Pilgrimage.

CHAP. IX.

Concerning the Liberty of Gods children.

LIbertie, is a thing very pleasant and delectable, and more wished for, then any thing in the world: insomuch that

that we by experience sée, that not onely men, but also beasts doe greatly desire liberty, and doe preferre it before all other things. The little birds, whether it be that of Canary, or the Nightingale, with whose sweet tunes men are delighted, being shut up in Cages, are served most daintily, without their wonted labour to seeke their food: and yet for all this, so great is the love of liberty, that many times they will neither sing nor eate, being sullen and full of sorrow, and if they can, they will gladly escape out of their Cage: more desiring to get their living with labour and in the cold aire, then to be kept captive in Palaces, with the delights of Kings. If this desire be in beasts and birds which are devoid of reason, what great account ought man to make of liberty who alone should be free, and yet nevertheless is oftentimes compelled to serve most cruell masters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty, is that which we have by regeneration, by which we have the participation of the Spirit of Christ, through the which we are freed from the tyranny and invasion of sinne, and our mindes prepared unto good workes: by the power whereof the Apostle

Paul

Paul saith thus, I can do all things through him that strengtheneth me. And againe, It is God that worketh in you both the will, and also the deed. Wherefore our Saviour Christ saith: If the Sonne make you free, then are you free indeed. Phil 4. Phil. 2. Ioh. 8.

3 And although all corruptions of the affections of mans mind be not taken away, yet it is so maimed and weakned by the power of the holy Ghost, that it is not able as afore, to hinder the making of a right choise: and this is the true freedome and libertie which we have by our regeneration. Of this liberty S. Augustine speaketh thus; A good man is never servant, but is alway Lord of al things, howsoever he seemeth to be in servitude and bondage. And contrariwise, a wicked man, although he seeme to be free, yet is he a servant, & that not of one mā alone, but he serveth so many masters as he hath sins. Augustin in sententiis suis, Sententia 5

4 Then that is a false liberty, which maketh the body onely free, and leaveth the mind subject to sinne and wickednesse, most miserably to serve them. For I am perswaded, that neither Alexander nor Cæsar were free, although they commanded the whole world, so long as they most filthily served their sins. Neither can I say, that Peter and Paul were servants being imprisoned, and

kept in chains and bonds: when as notwithstanding in mind, they went freely throughout the world, and by their letters, as by a Kings Letters Patents, delivered and set at liberty daily an infinite sort of men. For, as man differeth from brute beasts, not so much in the members of his body, as in the vertues of the minde: even so, not the liberty of the body, but the liberty of the minde is true libertie, & alone is to be called mans liberty. Of the which freedome and bondage Ioh 8. Christ speaketh thus: Every one that doth sin, is the servant of sinne: and if the Sonne shal make you free, then are you free indeed. Ro. 6. And the Apostle Paul in like manner saith: Know yee not that to whomsoever yee give your selves as servants to obey, his servants ye are to whom yee obey; whether it bee of sinne unto death, or of obedience unto Righteousnesse? when ye were the servants of sinne, ye were free from righteousnesse.

5. To restore us unto this freedome & liberty, from the intolerable bondage, & most cruell tyranny of sin, from the horrible wages and reward therof, which his death, our Saviour Christ hath taken upon him, and undergons that which is unspeakable.

6 What Orator is able sufficiently to unfold and declare the tyranny of sinne and concu-

concupiscence? First of all, doe but consider what a cruell tyranny the sin of whoredome exerciseth upon those that are in bondage thereunto: and see what an adulterous woman will doe, to satisfie and fulfill the command of this Tyrant. She knoweth very well, that if her husband haply take her in her wickednes, she shall without all doubt be utterly undone, she shall, besides the losse of her good name, riches, friends, credit with her Parents, Children, and Kindred, lose (which is more) her soule, and whatsoever is both good in this world, and in the world to come: and shall leave behind her perpetuall matter of sorrow and griefe: and yet for all this, so great is the force of his affection, and the tyranny of this wickednesse so insatiable, that this miserable woman is constrained to incurre all these perills, though very fearefull and evident, and to devoure all troubles, so that she may serve her uncleane lusts. What tyrant hath ever beene heard of so cruell that would have his Captives to obey and serve him with so great perill and detriment?

7 Yea, this and the like wickednesse at this day, doe swallow men up, and so devoure their whole time, that they suffer them to do, to say, to thinke, and to dreame upon no-

thing else. Wine and women (saith Sirach) make wise men runnagates: Because men being made drunken with the love of carnall pleasures are no lesse witlesse to doe al other things, and so farre from reason and judgement, as if they had quaffed up an exceeding quantitie of most strong wine. For, Reason (which the Fathers call *Noctilucam cerebri* the braines Glowworme) being once extinguished, what are we better then beasts? Therefore such men, neither the feare of God, neither the pricke of conscience, neither death, neither judgement, neither Paradise, neither Hell, nor any other thing, will call backe to a better life. And the more secure they are, the more busily they endeavour and apply themselves to all manner of wickednesse. And they doe constraine not only the members of their body, but also their minde and understanding (which by nature is the Lady and most noble part of man) to watch day and night, and to labour to finde out the meanes, and the way, how to satisfie the lusts of the flesh, how to endite songs, and sonnets of love, full of wantonnesse and deceit: how to decke and set out themselves with fine apparell, with sweet smels, with daunces, and other like allurements. The which to doe, is no better

then

then to wrest the heavenly light of the mind which was made to behold God, to the obedience of a most wicked bond-slave, and to make the minde being withdrawne from heavenly exercises, to be subject unto the appetites of a most abject handmaid.

8 Therefore whoredome is a great and intolerable tyranny over the mind of man: And no lesse is that tyranny of Ambition. For behold, and see, what a heavy yoke Ambition layeth upon his Bondmen, commanding them, that all their words and workes bee wholly imployed as nets and snares to get the common praise and fame of men: and it compelleth them also to creepe as it were upon the ground, and to flie through the ayre. For man at the commandement of Ambition, seeketh to climbe higher then all men, to be subject to none, to rule all men: and yet sometime, when occasion serveth he prostrateth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and divided in himself, outwardly preferreth humility, and in heart Pride.

9 Furthermore, the lawes of this most cruell tyrant are such, that if a man doe receive a little reproach or detriment either by right or by wrong, he thinketh that he is ut-

ferly disgraced, if he doe not presently revenge it, and if by no other meanes, then to provoke his enemy to some single combate, and so rather to lose his soule and body, then to hazard the least part of his dignity.

10 I omit the tyranny of covetousnesse, and of other vices which are innumerable; affirming with the Prophet David, that all the servants of sinne doe sit in darkenesse, and in shadow of death, fast bound in miserie, and iron. For what greater blindnesse can be imagined, then that man should not know himselfe, that hee should not know God, that he should not know wherefore he liveth, and seeth not his bonds, his miseries, his perils, and his harmes?

11 And what greater misery can there be, then that miserable man should have an infinite sort of desires, as it were an infinite sort of mouthes and stomachs, which alwayes barke, alwayes crave, alwayes hunger, and is not able to satisfie and fill so much as one of them?

12 But now let us see, what reward sin giveth unto her servants, for so great labours. Let us hearken to the Apostle, and he will tell us, The Wages of sinne (saith he) is death, that is to say, both the first, and the second death. For as a Cockatrice is to the

Eyes;

Eyes: a dead carkaſſe to the Noſe: and Gaule to the Taſte: the ſame, and more is ſinne to the Soule of man.

13 Therefore let the bond-ſlaves of ſinne and wickednesſe, go & ſerve their maſters: let them run into all dangers: let them not ſpare for coſt or labours: let them watch day and night, leſt peradventure they be beguild of ſo great a ſtipend. O fooles, which for the wages of eternall death, will willingly beare ſo heavy a yoke, when as with much leſſe labour ye might ſerve righteouſneſſe, who rewarreth her ſervants with eternall life in the kingdome of heaven. Wicked men labour, and good men labour alſo: both ſuffer, both ſweat, both delve and dig; but good and godly men till that ground (like husbandmen) which is firme, ſound, and fruitfull: that is to ſay, they exerciſe themſelves in good workes, and in ſound vertues, whereby they reape in the end everlaſting life: but wicked and ungodly men plough in the ſand, and ſow in the fleſh: and for the ſame ſhall receive the wages of ſinne, eternall death.

14 Therefore, whether ye conſider the wickednesſes, by themſelves, or the wages of the ſame, the ſervice of ſinne muſt néeds be horrible and wofull. But yet there is no thing which doth ſo much let forth the mi-

fery of ſervitude, & the excellency of liberty, as the manner of our ſetting at liberty, and the paſſion of the deliverer; for God which made the world without labour, and as it were, with a beck onely, at his will, that he might deliver us from bondage and ſlavery; thought it good to be borne in a ſtable, & was content to dye in ſorrowes and paines. But what manner of ſorrowes? verily ſuch, as the onely cogitation and expectation of them might have bene able to have brought him into a bitter agony, to ſweat water & blood plentifully. The ſuffering of them, made the moſt hard ſtones to rent, the earth to tremble and heaven it ſelfe to be abaſhed.

15 If God made ſo great reckoning of thy liberty, that he vouchſafed to take upon him the forme of a ſervant, and to live three and thirty yeares in hunger and thirſt, in cold, in nakednes, in faſtings, in watchings, iourneys, in perſecutions, and in the end to ſhed forth his moſt precious heart blood upon the Croſſe, rather then he would ſuffer this precious Gem to bee taken from out of his hands; let us then acknowledg the exceeding glory of the ſonnes of God, whereunto we are called; which is the mother of all good things, which alone is able to give peace, perfect joy, bleſſed reſt, and tranquillity.

If

If the Heathen Romans of old time, for a false and fading liberty, suffered great perils, and death it selfe: as Quintus Mutius *Scævola*, thrust into the fire his right hand: The Decii vowed themselves to the death, that their legions of Souldiers might bee preserved, and get the victory: Curtius being armed at all points, & mounted upon a horse, threw himselfe willingly into a Gulfe of the earth, that the Citie of Rome might be delivered from the pestilence: for the Oracle gave answer, that the wrath of the Gods would cease, if that which the Romans esteemed best, were throwne into that Gulfe. Brutus also, for the preservation of the liberty of his country, did not stick to slay his owne children. If the Heathen, I say, esteemed thus of their liberty (which is in no point comparable to ours) how much ought wee to esteeme of that most true liberty, whereby wee are delivered from sinne, from Sathan, from Death, and from the wrath of God? They sought humane praise, a thing doubtlesse unconstant, and of small force, as appeareth by the saying of the Poet *Virgil*, concerning *Brutus*. His Countries love him drives, and greedy lust of endlesse fame. But our ends are to approve our selves unto God, whose judgement cannot be deceived:

and

and to get the prize of the kingdome of heaven, and the fellowship of Angels, which is set before us, as the end of our liberty, which we seeke to attaine by this Pilgrimage.

CHAP. X.
Concerning the Imitation of Christ.

THe true and sound perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly hee can; for he is the head, we are his members; he is the Captaine, we his Souldiers, he is the Doctor, we are the disciples. It is said of Platoes Schollers, that both their diet and their apparell, was alwayes like unto that of their Masters. And the heathen could say, that the perfection of a man is to be like Iupiter. So in like maner, Christians must doe all things after the example of Christ; because the perfection of Christianity is, to be like Christ.

2 But let no man be afraid or troubled: Let no man say with despaire, how can it be that

that men which are made of dust should imitate God? that wee which are a masse or lumpe of sinne, should be like the unspotted Lambe of God? For, we are not commanded to imitate & follow Christ in that glory and Majestie, wherein he sitteth in Heaven at the right hand of his Father: nor yet in that power and vertue, by which hee gouerneth the whole world, and worketh signes and wonders: but onely in that patterne of holinesse which he set before us in his flesh, when he was here on earth.

3 For thou shalt never find these precepts in Scripture: He which walketh not upon the Sea, is not worthy of me; He that doth not daily raise up dead men unto life, cannot be my disciple, and, Blessed is he which foresheweth things to come, and is mighty in signes and wonders, because to such belongeth the kingdome of heaven. These are not the things that we are commanded to follow in Christ; but these rather, Learne of me, for I am meek & humble in heart. *Christi exemplũ* (saith S. Augustine) *est medicamentũ vitiorũ, &c.* The example of Christ is a remedy to amend wickednes in us: but especially it is (saith he) a medicine for pride, and a pattern for humility. For both his doctrine and his whole life, was nothing else, but an example Mat. 11

example of meekenesse and humility: what man bearing the name of a Christian, is not ashamed to see Christ so humble and meeke, and himselfe so proud? Againe, he saith, He that taketh not up his Crosse and followeth
Mat. 10 me, is not worthy of mee. Also, Blessed are the meeke: Blessed are the poore in spirit: Blessed are they which mourne: Blessed are the mercifull: Blessed are they which suffer persecution for righteousnes sake, for theirs
Mat. 5. is the kingdome of heaven.

4 This thing our Captains and Guides the Apostles, very well understood, who albeit they spake the languages of all nations, and were most famous in working of miracles, knowing themselves to be the teachers of the whole world: yet herein alone they reioyced, that they were counted worthy to suffer continually for the name of Jesus. And the blessed Apostle Paul, beside those things which hee had in common with the other Apostles, being wrapt up into the third heaven, heard certaine things which are secret: and yet for all that, he judged not himselfe any whit the more like, or neere unto Christ, but for those things onely which hee rehearsed in the latter Epistle to the Corinthians;
2 Cor. 13. They (saith he) are ministers of Christ (I speake as a fole) I am more: In labours more

more abundant: in stripes above measure: in prison more plenteously: in death often.

5 These are the things which we are to imitate in our great Commander and Captains, namely, in adversity, patience: in hard matters, fortitude: in perill and labour, constancy. What heart is so cold, and cowardly, which considering the inestimable greatnesse of the gift that God hath bestowed upon us, in giving unto us his owne so welbeloved Sonne, with all his perfection, is not inflamed with an exceeding earnest desire to become like unto him in good works? especially, seeing the father hath given him unto us for an example, whereon wee must continually looke, framing our life after such a sort as it may be a true counterpain of the life of Jesus Christ (as saith S. Peter) For as much as Christ hath suffered for us, leaving us an example, to the end that wee should follow his footsteps. Out of this consideration followeth the whole frame, and fashioning of our selves unto him in all his deeds, words, and thoughts: leaving our former wicked life and decking our selves with the new life, that is to say, with the life of Christ. By reason whereof S. Paul saith: let us cast away the works of darknes, & put on the armour of light: not in feasting, not

in

in drunkennes, nor in chambering and wantonnesse, nor in strife; but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Hereupon the true Christian being in love with Iesus Christ, saith in himselfe: Sith that Iesus Christ, not having any nœd of mæ, hath redæmed me with his owne bloud and is become poze to inrich me, I will likewise give my goods, yea, & my very life, foz the love and welfare of my neighbour. He that hath not this affection, is no true Christian. Foz he cannot say, that hee loveth Iesus Christ, if hee loveth not his members. And if wæ love not our neighbour, foz whose sake Christ hath shed his bloud, wæ cannot truely say, that we love Iesus Christ: who being equall with God, was obedient to his Father, even to the death of the crosse, and hath loved and redæmed us, giving himselfe unto us, with all that ever hæ hath. After the same manner, wæ being rich, and having abundance of good things at Christs hand, must also bz obedient unto God, to offer and give our wozkes, and all that we have, yea, and even our selves to our neighbours, and brethren in Iesus Christ, serving them, and helping them at their nœd, and being unto them as another Christ.

7 And

7 And as Jesus Christ hath endured all the persecutions & spights of the world, for the glory of God: so must wee with all patientnesse chearefully beare the persecutions & reproaches that are done by false Christians, and to all such as will live faithfully in Jesus Christ, who gave his life for his enemies, and prayed for them upon the Crosse. And this is to follow Christs steps, according to Saint Peters saying.

8 But now turne thy eyes a while unto thy selfe, and diligently behold and see what thou doest imitate and follow in the life of Christ. Thou delightest in sumptuous wardroabes, and in many sutes of costly apparell: but Christ, in the most cold time of winter was laid naked in a manger. Thou spendest houres and dayes in feasting and banqusting amids thy dainty dishes, talking and serving thy belly: and the Son of God afflicted his most innocent body with hunger & thirst. Thou livest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idlenes, passing thy time in singing, laughing, and sporting: And the Sonne of God came downe from heaven for our salvation, that wee might not perish eternally, and for this cause was a Pilgrime, preached, laboured, tooke no rest, and spent whole

whole nights in prayer for us. Thou earth and ashes, canst not digest the least injury of words without displeasure: but God sent his Sonne for us, to suffer most meekely of wicked men, evill sayings, reproaches, spetting upon, buffetings, whippings, crowning with thornes, wounding; and at last, death it selfe. Thou contemnest great things, and magnifiest small trifles. If thou sinnest, thou saiest it is nothing: if thy head doe ake but a little, thou thinkest it to be a great matter. To lose thy soule, thou makest it no great reckoning: but if thou be in perill to lose but a finger, thou wilt call together all the Physitians and Chyrurgions in the City. But Christ with his true example of life, taught, that there is no evill so much to be feared, as sinne and Hell: that nothing was so much to be desired as God, the glory of God, salvation, and vertue: and that he is rich noble, wise, and beautifull indeed, which is indued with patience, humilitie, charitie, chastitie, and with other vertues: and that he is a poore man, vile, deformed, and witlesse, which is a fornicator, drunkard, a covetous and proud person, and which is polluted with other vices, as with a Lepry and Scab. For Christ being God, and having all things in his power to chuse

what

what manner of life he would, during the time that he lived on earth, chose the most vile and abject state of life: and therefore for his house had a stable: for his bed a manger: for clothes of Tapestrie, Hay: and the same none of his owne: a poore Mother, thin and spare dyet, apparell suitable: to be short, hee sought no manner of pompe, riches, or pleasure of this world. And contrariwise, he refused no labour, no afflictions, no miseries, nor any evills, saving onely sinne: onely which evill he would have his disciples and professors utterly to abhorre.

9 And thou canst not say, that he neither could, nor knew how to chuse a better state. For he, which was God most mighty, was also most wise. And what other thing doth Isaiah commend in him more, then that he should be called Emmanuel, and hee should know how to shunne the evil, and to chuse the good? Hath not Christ then plainely and evidently by his example of life taught, that there is no evill so much to be eschewed, as is sin, and hell which is the wages of sinne? And that no good thing is so much to be desired, as God's godlinesse? If those things which the world so commendeth to be great and good, had beene such indeed, why did the most wise God, reject them, and would have Isa 7

also his Mother, and other his most deare and neere friends without them? And why did he rather chuse persecutions, labors, and sorrow, then the pleasures, riches, and ease of the world? Since Christ hath thought these so unfit for him and his Professours, and followers, let us rather chuse to be hungry in the pit of tribulation, then to feast with the rich glutton: to wander through desert places with David, then to live in the Cities and paleces of Saul, and follow Christ in the wildernesse, then to live in pleasures with the Scribes and Pharises.

In Gods men doe use the world that they may enjoy God: but evill men doe use God, to enjoy the world: the which when they have gotten, and have as great store of sheep as Laban, as many camels as Iob, as great riches as Crœsus, store of gold as Solomon, as sumptuous and daintie fare as the rich Glutton: yet what doth it profit Esau to be Lord of Edom, if he have no portion in Iacob? or to winne all the world, and to lose his owne soule? but many would bee Demas while they live, and Paul when they are dead: they would be at the rich mans table in this world, and in Abrahams bosome when they be dead: but light and darknesse will not agree: the broad and the narrow way have

their severall ends, and tend to contraries.

11 Wherefore forsake the world, and follow Christ the guide to godlinesse, the Teacher of everlasting truth: and measure all things by the same Epha, wherewith hee hath measured them, who cannot be deceived; and have all things in that estimation that he had them, who could not be ignorant of their value and price. Behold everlasting things as everlasting things; and looke upon temporall things as transitory: and account vaine things lighter then vanitie it selfe; so shalt thou not be deceived; so shalt thou neither feare want, or scarcitie, nor desire riches or nobilitie. Thou shalt not then envy the prosperity of the rich, thou shalt not then faint in adversitie, nor be proud in prosperitie; and in all things the Sunne of righteousnesse will give thee light, upon whom thou hast ever bent thine eyes, and with his truth he will guard and protect thee as with a sheild, who hath said, I am the Way, the Truth, and the Life. Him therefore follow in this Pilgrimage here on earth, so shalt thou never erre.

CHAP. XI.

Concerning the Crosse and tribulations of this life.

If in all other things it behoveth a wise man to have skill to beare and governe himselfe, how much more in adversity? the which is of such force to shake & discomfort the mind of man, that thereof came heresies, desperations, theefts homicides, and all manner of wickednesse; with the which all men doe so abound, that whether we be small or great, rich or poore, noble or base, or whatsoever else, we have more calamity then felicity.

2 The efficient cause of those calamities, is God himselfe as he testifieth by the mouth of Isaiah the Prophet saying, I am the Lord, and there is no other. I forme the light, and create darknesse, I make peace, and create evill. I the Lord doe all these things. And holy Iob, when in one day he had lost all his riches, all his children, and the health of his body, and understanding that her was thus afflicted, partly by the Sabeans, and

Isa 45. 7.

partly

partly by the Chaldeans, partly by the wind, and partly by the fire, which the Devill in his malice raised, and therewith consumed and spoiled his goods: did he say, The Lord hath given, and the Devill hath taken? No verily, but he said, The Lord hath given, and the Lord hath taken, blessed be the name of the Lord. And in another place, Shall we receive good from the hands of the Lord, and not evill also? 1.

3 Wherefore whatsoever befall us, whether stormes or tempest, thieves or murtherers, losses at the sea or on the land, famine or pestilence, sicknesse or imprisonment, or whether we are afflicted with Hereticks, or Schismaticks; with Angels or devils; with heaven or earth; or from whencesoever any tribulatiõ can come, God alone is to be feared, to be prayed unto, and to be pacified, to whose will and commandement all things obey. For fire, water, haile, snow, frost, rain, winde, storme and tempest, these when they seeme to be grievous unto men, what doe they else but fulfill his word?

4 There are two gates then to be considered, by which tribulations doe enter into the world: the one is Gods providence, the other is sin. Concerning his providence, Solomon saith, He hath made the smal and great, & ca- Wisd. 6. 4.

reth for al alike. And again, Thy providence ô Lord governeth it. And our saviour Christ himselfe saith, are not two sparrowes sold for a farthing? and one of them falleth not to the ground without your heavenly Father? The very haires of your head are numbred. Mat. 6.

5 Not onely the Scriptures, but the most excellent and comely order, by which we see so many severall things governed, being so different, so divers, and so disagreeing in natures, and in places, doth prove unto us, that all things in the world are governed & ruled, not by fortune and chance, but by the providence of God. Even as if thou heare a Harp sound pleasantly, or if thou see a wagon or a ship to goe forward by art, reason, and order: although thou see not the Harper, wagoner, or master of the ship: Yet thou art put out of doubt, that there is a Harper that causeth the Harpe to sound in good tune! a wagoner, and a ship-master which maketh both the wagon and the ship to move and go.

6 We are two maner of wayes afflicted by God: or sometimes we are troubled by those things, that without any fault of their owne doe hurt us: and sometimes by those things which hurt us not without their fault & sin. The first follow the law of Nature by which it is ordained that among mortall creatures the

the weaker shall alwayes give place to the stronger. The other doe breake the law of God; as when we suffer and sustein any thing at the hands of wicked men, God hath a worke therein, so farre forth as it may be to our good: & therefore suffereth the evill to be done, drawing out of the evil a greater good.

7 For God is said to worke in that which is good: for there is nothing so evill, which hath not some good joyned with it: and there is no good so small, whereof God cannot make a bottomlesse fountain, and as it were an ocean of all good things. As for example, behold a lame man, What is it to halt? To halt is to walke, but yet not without a maladie. To walke is good: but the malady is evill. Wherefore from whence hath the man that walking which is good? From the power of his will, and the moving instrument of the minde. From whence cometh that malady? cometh it from his will? no verily: but either of the shortnesse, or crookednesse of his leg, or some such like cause. After the same manner, a thiefe stretcheth forth his hand, he shaketh his sword, and it is of God, and is good. But to kill him whom he should not is evill, and cometh from the wicked will of man, which God neither compelleth, nor moveth, nor helpeth to doe, and yet never-

the lesse suffereth that to be done, which he directly. Thus then we see how farre God hath his worke in the sins of men, in suffering them to be done. And although it is in him not to suffer evill, the which without his sufferance could not be: yet notwithstanding (that I may use S. Augustines words) he thinketh it better to draw that which is good from evill, then not to suffer any evill at all. For God would not suffer any sin to be if hee were not so mighty, so prudent, & so good, that both he knoweth how, and also can and will out of sinne, worke greater good.

8 What greater evill could there be, then so many Prophets, so many Apostles, so many Martyrs, and Christ himselfe to be slaine? could not God have hindred this? No doubt most easily: but he would not. By which we see how great glory & felicity he hath brought to them that suffered: how great honour and praise they have yelded to God, for whom they suffered: and how great profit and commodity their death & sufferings have brought to the whole world. Neither did the Church at any time suffer the persecutions of the heathen, but it was thereby made the better, the more vigilant, the more glorious, and like gold, which coming out of the furnace, is more fine and pure.

9 The other cause of all our calamities, miseries and afflictions of this life, is sinne. By reason whereof, so soone as we are borne, we bring with us the sentence of death: much like unto those sick men of whose life the Physicians have no hope, doe onely for a time maintaine life with preservatives, that so a little while he may linger, to make his Testament and then depart: Even so it fareth with us all, who doe not therefore eat, drinke, and sleep, that we may never die (for that cannot be) but that wee may prolong our life for a few dayes, and so prepare our selves to die. And as Pyrats, which are taken at the sea by the Royall ships, and are brought to the shore there to be hanged, have no longer hope of life, then there is space betweene the ship & the land: even so, every one of us which like Robers saile here in the sea of this world, being once taken and holden captive by the Ministers of Gods Iustice, when we are come to a certaine place and point of our age, shall without all doubt or mercy abide there, and suffer death.

10 Sin therefore hath opened the passage unto death: & the whole host of tribulations doe follow death as their captaine & guide, & do enter in upon us by the same breach of sin. And we doe reade of sinne: The wages of sin

is death: even so also we reade of tribulations, *Miseros facit populos peccatum.* That is, Sinne is the cause of many tribulations.

11 Neither is it for one sinne of Adams, that so many tribulations come upon us, but also for an innumerable sort of sins which we have idded, and doe adde daily; as the holy Ghost by the mouth of the Prophet David
Ps. 98. hath pronounced: If their children forsake my law, and walke not in my judgements: If they breake my statutes, and keepe not my commandements, I will visit their iniquities with the rod, and their sins with scourges.

12 God afflicteth the Jewish nation, one while by the Philistines: another while by the Madianites: another while by the Assyrians: and also by the Romans: but alwayes first they sinned and provoked God to anger: as the booke of Iudges, the booke of Kings and of the Prophets do declare. God also afflicted the Church of Christians by Tyrants, as Neroes, Diocletians, and such like. which most cruelly persecuted the Church: the cause of all which persecutions, was the sinnes and wickednesse of the Christians, as appeareth by Cyprian and Eusebius.

13 Thus farre concerning the causes of tribulation: now we will speake of the effects. Concerning the effect and fruit of tribulation

bulation the Author of the Epistle to the Hebrews writeth thus, Now no chastising for the present time seemeth to be joyfull, but grievous: but afterward it bringeth the quiet fruit of righteousnesse unto them which are thereby exercised. Although therefore we cannot plainly know the fruits of tribulation, before such time as we come to that blessed and heavenly life, which is free from all miserie and trouble; yet notwithstanding it will be very profitable for us to speak and thinke upon the same diligently and often; that being confirmed by the sweetnesse and profit that may come thereby, wee may not be discouraged with the present calamities, nor greatly feare them which are to come, but profit in true Religion and godlinesse. Chap. 12.

14 And although it must be confessed, that afflictions of their owne nature are evill, and to flesh and blood very grievous and terrible; yet unto Gods children, by his grace and mercy, they are profitable, and worke good effects. For as the Apostle saith, All things worke unto them for the best. For whatsoever they suffer, it is not for their hurt, but for their triumph. Afflictions are to them as the Red-sea was to Pharaoh, wherein he was drowned, but Israell saved. In the wicked, tribulations stirre up desperation; but in the Rom. 8

the godly and assured hope. By these as by a fatherly chastisement, our daily faults are repaired, wantonesse & pride kept under, the flesh & lusts thereof restrained, our old man corrected, our inward man renewed, sluggishnesse and negligence shaken off, the confession of faith expressed, the weaknesse of our strength discovered, and we provoked more earnestly to pray and call for the favor of God, and daily to understand the perverseness of our owne nature.

15 Besides through afflictions, we are made like to Christ: for, It behoved Christ to suffer, and so to obtaine his kingdome: And as he after the obedience of the Crosse was exalted, and had a name above all names given unto him: so we also, if we suffer with him, shall raigne together with him. Hereby also we are brought unto patience: that being become as a Diamond stone, we shall sooner weary them that strike us, then we our selves be broken. For tribulations be as exercises in a humane body, wherby rather the health is confirmed, & the strength recovered then taken away, or weakned through them.

16 Wherefore the godly upon good cause rejoyce in affliction, knowing that affliction worketh patience, as the Apostle testifieth: by which he attributeth to afflictions, but

but that which is the worke of God & of the holy Ghost; namely to worke patience: by which afflictions, forsomuch as they are of their owne nature evill and odious, patience is not gotten, but rather shaken off. The which is more manifestly to be seene in the wicked: who when they are so grievously afflicted, are so farre from patience, that they burst forth into blasphemies, and also oftentimes into desperation. But as the Physitian, of things venemous & hurtfull maketh most healthfull medicines: even so Almighty God by his wisedome, out of afflictions (though they be evill things) bringeth forth in his Elect, most excellent vertues, among which, Patience is one.

17 This patience worketh Experience also; the which is a certaine triall both of our selves, and of our owne strength: and especially, of the might and goodnes of God. For, in suffering of adversities, we learne how great the corruption of our nature is, which being touched with any adversitie, straight way (except the holy Ghost helpe) breaks forth into murmurings, grudgings, & into blasphemies & complaints against the providence of God. Whereof we have a lively example set forth in Iob, who being delivered by God unto the divell to be tried, how great

great blasphemy poured he out in his afflictions? how much complaineth hee of the Providence & Iustice of God? but the light of the holy Ghost had no sooner illuminated him, but how did he pluck up his spirits againe? how godly and rightly doth he judge God? The crookednesse of our nature is hid from us, for the heart of man is unsearchable: But loke how soone the fire is striken out of the flint stone, so soone breaketh out our perverse nature, when tribulation oppresseth us. This triall (as Peter saith) is even as a furnace unto gold; and therefore God answered Abraham, when he was now ready to sacrifice his son; Now I know that thou fearest God. No doubt that was knowne unto God afore; but by that fact he brought to passe that his obedience was the better knowne unto others; for wee are like unto certaine spices, whose sweet savour is not felt, unlesse a man bruse them well. Wee are also like to stones called *Pyrides*, which shew not forth that force which they have to burne, except when they be pressed hard with the fingers.

18 The triall also (before spoken of) bringeth hope. Whereby wee see that God hath so disposed those instruments of his, as that they should one help another, and the one bring in the other. By reason of the hope of the

the glory of God, afflictions are not troublesome vnto vs, but God giuing vs strength, we beare them with a valiant minde. And in the very suffering wee haue greater triall and proofe of the goodnesse of God towards vs: wherevpon wee conceiue the greater hope. So hope breedeth and bringeth in patience, and patience hope. For when we consider that God was present with vs, in suffering our afflictions patiently, wee hope also that he will hereafter be present with vs and at the length make vs blessed. The sick man because he hath confidence in the Physitian, suffereth the impostume to be cut: afterward as hee feeleth himselfe relieved he putteth confidence more and more in the Physitian: so as if need were that his foot should be cut off also, he would nothing doubt to commit himselfe to his fidelity. The Deuill so much as in him lyeth, driueth vs to desperation, and by afflictions goeth about to perswade vs, that God is our enemy. But contrariwise, the holy Ghost saith, because thou hast quietly and patiently borne affliction, it may be a sure token vnto thee, that God therein declareth his fauour towards thee: wherefore haue thou a good trust, for he will deliuer thee.

19 This confidence will make vs to resolue with the Apostle Paul, that no manner

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of tribulation shall bee able to remoue us from the loue of God which is in Christ: neither the losse of goods, of wife, children, friends, lands, and possessions, nor any thing in the world, because we are verily perswaded, that his loue and bounty towards us is such, that oftentimes hee most abundantly restoreth those things which are lost, for his sake: and that sometimes in the midst of tribulation, and even in the very crosse & death, he giueth to his children so much strength and consolation, that in very deed, it is more then a hundredfold. The losse of the said worldly things, is to many a great griefe: but, is not the winning of a hundred fold so much & the obtaining of an euerlasting kingdome, a good sale for this losse? If we gaine with the losse of transitory things, heauenly treasures: with the forsaking of worldly friends, Christ to be our deare & sure friend: & with the refusing father, mother, brother, sister, wife, children, purchase God to be our heauenly Father, Christ our most loving brother, and to be loued of the Son of God as his deare darling & onely begotten spouse: what haue we lost? what greater gaine can we haue? or what more profitable exchange can be made? This bargain, and profit, hath our heauenly Father promised unto us, by a

Bill

Will of his owne hand, sealed with the blood of his owely Son, testified by the witnesse of his Apostle, and left with us in our owne custody, to be paid at the sight wheresoever we shall require it. Whereof this is the content: Who so hath forsaken house, brother, sister, father, mother, wife, childrē or land, for my names sake, he shal receive an hundred fold, and the inheritance of everlasting life. Who can deny but that hunger, cold, nakednesse, extreme poverty, and want of things partly necessarie, are an heavy burthen for man to beare? but the weight thereof is lightned and made easie to them that with a right eye and unfainedly doe beleeve Gods promise, & cast their care on him Cast thy care upon the Lord, for he careth for thee. Your heavenly Father knoweth that you have need of these things, meat, drink, & clothes. He ministreth these things in due time to the beasts of the earth, the fowles of the aire, the fishes of the sea: and will he not keepe his promise unto us for whose sakes he hath made these creatures, and hath made us Lords over them? what cause have we to mistrust his purpose rather thē the bird that flieth forth in the morning upon this naturall perswasion, that hee shall find food, not doubting, but that he who made him, will not suffer him to starve with

hunger? Haue we seene such as put their trust in him, starue with hunger, dye with cold, or perish through nakednesse? it hath not beene heard of, that the righteous hath beene forsaken, or his seed beg, wanting bread. For they that know the name of the Lord will trust therein; for he forsaketh not them that seeke after him. And he willeth us in the day of our troubles to call upon him, adding this promise, that he will deliuer us. Whereunto the Prophet David did so trust, feeling the comfortable truth thereof at sundrie times in many and dangerous perils, that he perswaded himselfe (all feare set a part) to undergoe one painfull danger or other whatsoeuer: yea if it were to walke in the valley of the shadow of death, that he should not haue cause to feare: comforting himselfe with this saying (which was Gods promise made unto all!) For thou art with me, thy rod and thy staffe, euen they shall comfort me. Is Gods staffe waxen so weak, that we are not now leane too much thereon, lest it should breake) Or is he now such a changeling, that he will not be with us in our troubles, according to his promise? will he not giue us his staffe to stay us by, and reach us his hand to hold us up, as hee hath beene wont to doe? No doubt, but that he will be most ready in all extremi-

Pſ. 23.

tie

tie to helpe, according to his promise. The Lord hath made thee (O Jacob) and he that fashioned thee (O Israel) saith thus, Feare not, for I will defend thee, &c. Isa. 31

20 He is that mighty Captain which having under his government many souldiers and servants, hath them at his Commandement, that when he bideth them go, they go: when he saith abide, they abide: and when he willeth them to doe this or that, they obey his word. For, paine, pleasure, griefe, ease, sicknesse, health, life, and death, are at the becke and call of God, and do come and goe at his appointment, as the faithfull Centurion confesseth in the Gospell: Yea, he worketh so forcibly in his children that leane unto his promise, that he maketh to them, of paine a pleasure: of griefe, ease: of sicknesse, health: and of death, life: as contrariwise to the unbeleeving pleasure, ease, health, and life is a weary, irksome, and painfull death. Mat 8.

21 But reason and our flesh are hardly perswaded, that wee are beloved of God, when we be exercised with afflictions: and yet the authour of the Epistle to the Hebrews saith, That if we be not under chastisement, (whereof all are partakers) we are bastards & not sons. And S. Paul to the Romans bringeth in the complaints of the Saints which Heb 12 Rom. 8

were tormented and afflicted before Christs
Psa. 44. time: For thy sake we are delivered to the death all the day long: we are counted as sheepe to the slaughter. They which made this complaint, were (as cannot be denyed) most deare unto God: and yet they make this sorrowfull complaint; We are accounted as sheepe to the slaughter. As if they had said, We are otherwise dealt with, then the Fathers in the old time were dealt withall: unto whom God seemed to beare great favour when as he inriched them, fought for them, gave them victory, and with excellent names and titles made them famous & honourable, we say we are now otherwise dealt withall: for we are delivered unto the enemies as sheepe to be slaine, as unto whom they may do what pleaseth them: death hangeth all the day long over our heads, and we are never in securitie: but yet herein we are comforted, that we are not in this perill as men that suffer for evill doing: but, for thy sake, that is, for religion and godlinesse.

22 Whereby also wee are admonished, that paines, punishments, and death, make not Martyrs, but the cause: for otherwise many suffer many grievous things, and yet are not Martyrs nor Confessors. If punishments make Martyrs, than the Papists at this

this day might truely boast of Martyrdome, when, for their traiterous desert to their Prince and Countrey, they rightly are executed. And some Sectaries and Schismaticks, which would faine bee reputed Confessors, might then have some just coulour to complaine of persecution, when they are by Ecclesiasticall censure justly punished. But these are such Martyrs and Confessors, of whom S. Augustine writing to Boniface, *de correctione Donatistarum*, and in other places, complaineth, saying: that in his time, there were Circumcellions, a furious kinde of men, which if they could finde none that would kill them, would oftentimes breake their owne necks head-long, and would slay themselves. These men (saith he) must not be counted Martyrs. These are not sheepe, but Goats. These are not led against their wils, but run head-long through ambition and proud conceit. These Rammes follow not the example of Christ, of whom it is written, that when he was led like a sheepe unto death, yet did hee not open his mouth: for these open their mouthes too too wide, uttering blasphemies against Magistrates: these have forgotten the sentence of the Apostle, If I should deliver my bodie to be burnt, and have no charitie, it profiteth

Wee should then have many Martyrs at this time in England.

1 Cor. 13.

me nothing. Therefore Martyrs and Confessors, beside the goodnes of the cause, must be meeke, patient, and charitable.

Marks of a true Martyr.

23 Wherefore we, having a good cause, ought with patience and meekenes to be ready prepared, when triall shal be, to suffer persecution & tribulation, after the example of the holy Martyrs of the old time, because the Crosse allwayes followeth them which will live godly in Jesus Christ. Then he who hath promised us, that neither in fire, water, no nor yet in the shadow of death, he will be from us, but will be our buckler, defender, & shield, faithfully will performe the same, in such wise, that no temptation shall so assaile us, but that he will give us a joyfull end and deliverance.

24 The holy Ghost hath caused many histories to be kept in writing for us, that live now in the latter age of the world, to this end that we should not onely behold in them the fiery raging of the world (from the beginning) against the people of God, and how stoutly they withstood, and overcame by faithfull patience the malice thereof, but also by reading of them we should in our like troubles, learne like patience, receive the same comfort, and being throughly tried, conceive a sure hope of the same victory, which

which they, after many and sundry trials, did winne: whereof we shall not be disappointed, if we to the end strive lawfully. If it be too hard, and above your capacity, to behold all the Histories and examples propounded in the Scriptures, and the Chronicles of Christs Church with such consideration, that you may espie and behold in them the order of Gods working with his Church in all ages: and if you doe not understand in diligent perusing them, that the end and issue was ever a joyfull and glorious victory & deliverance wherewith to comfort our selves in the midst of miseries: take into your hands the comfortable Historie of King David: marke his whole life, from that time he was taken from his fathers sheep until his death: behold him in your selves, whensoever you shall be afflicted with any kind of crosse.

25 After that the Lord had found out David, a man after his owne minde, & appointed him King over his people, who laboured worthily to deliver and defend Gods people from their enemies the Idolaters, that dwelt neere about him: he did not grant unto him such quietnes, neither to his people, but that he was in continuall troubles, and no small dangers during the life of Saul: and also after Sauls death, the Idolaters, and also Sauls

riends, seeking all the wayes that might be, to depose him from his kingdome.

26 And not onely was he thus vexed with his forrain enemies, but also most grievously of all other, by those of his houshold, who should have been his most deare friends: his owne naturall sonne Absolon, his most privy Counsellors, the Nobility of the Realm, & the most part of his subiects, Absolon, pretending to his father Dauid a great holines (as the manner of hypocrites is) desireth to have leave to go vnto Hebron, there to sacrifice, for the performance of a vow which he had made in the time of his being in Syria. But his meaning was to obtaine the kingdome from his father, & stirre vp Israel against him: which he brought to passe. Dauid was banished, & pursued to the death by his owne sonne, who wrought so much villany against his owne father, that he did not forbeare, in the despight of him, to misuse his fathers wives in the sight of all the people. How grievous and dangerous this sudden change was to Dauid, and to the people, which were but a few, in respect of the great number of the malicious hypocrites which followed Absolon, it appeareth plainly in the storie, and you may easily consider.

2. Sam. 15.

27 The best that was like to come of the matter

matter was that while the kingdome of Israel was thus diuided, Gods enemies the Philistines, which had lyen long in wait therefore, should snatch vp from both the parties the kingdome of Israel, and not onely vtterly banish Gods true Religion from among the Israelites: but also bring them, their country, and their posterity into most miserable bondage and thraldome, and that to Gods enemies the most vile people, and hated of the Lord.

28 David in all these perillous dangers of his owne life, losse of his kingdome, and vtter destruction of Gods people, did not discourage himselfe: but vnderstanding all this to be the worke of Gods owne hand acknowledging the true cause, vnfainedly did perswade himselfe, that the Lord after a time, when his good will should bee, would giue a comfortable end to all these stormes and bitter pangs. His whole behaviour he himselfe described in a psalme, which is left in writing for vs to learne hereafter, how to behaue our selues in the like persecution.

29 When he was fled from Ierusalem, and the Priests were departed from him with the Arke of the Lords Couenant, he went vp vnto mount Oliuet bare-foot, wept as he went, and had his head couered: and

so

so did all the people that were with him, and he made his mone unto the Lord, saying: O Jehovah, how are they encreased that trouble me! how many are they that rise against me! how many are they that say of my soul, there is no helpe for him in his God!

30. Wonder not though this good King, with a heavy heart, and sorrowfull cheare, doth lament and bewaile his dolorous estate. Would it not grieve a King, when he thinketh of no such matter, suddenly to be cast out of his royall seat, and brought in danger of his life, and that by his owne naturall sonne? Can the displeasure of any enemy so much pierce the heart of a kind father, as the unnaturall cruelty of the sonne to seeke his death, of whom he himselfe had his life? It grieved him no small deale, to perceive such as had béene his wise Counsellors, whom he much trusted (whose duty it had béene, with the spending of their owne lives, to have defended the commonweale, brought to a good and quiet order both in matter of policy, and of Gods true Religion) to be the supporters and maintainers of an hypocrite, who had neither respect to Gods true honour, nor yet consideration of duty to his most honorable Father, neither regard to the prosperous weale of his native countrey. But nothing

of

of all these grieved him so much as this one thing, the remembrance and true acknowledging in himselfe, that he himselfe was the onely cause of all these evills. He called to remembrance, that these plagues fell upon him sent from God, whose worke it was, and that for his sins which were the cause thereof: and this made him weepe and mourne. For, so soone as the Prophet Nathan had warned him of his offence, he cryed *Peccavi* I have sinned: and afterwards when he saw this grievous and sudden change follow, hee perceived it came partly by his sinne, by the worke of God, and therefore submitted himselfe wholly to Gods will, saying, if I shall finde favour in the eyes of the Lord, he will bring mee againe, and shew me both his Arke and the Tabernacle thereof. But, and the Lord thus say, I have no lust unto thee: behold here I am, let him doe with me what seemeth him good in his eyes.

31 Thus the worthy man of God acknowledgeth his troubles to be of Gods hand, his sinnes to be the cause: and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receive whatsoever should be laid upon him. He assured himselfe, that when hee himselfe was most weake, then God would declare

clare his strength for his owne glory sake and after he was reduced to faithfull repentance by the correction of his mercifull Father, the rod should be cast into the fire.

32 This consideration of Plagues and tribulations both to private men particularly, & also of Realmes and whole commonwealths is diligently to be weighed, that as they come from God, so they have this end, that they tend partly to his owne glory, partly to our profit & amendment. For although sin be the generall cause wherefore all mankind was, is, & shall be molested with many and sundry kindes of troubles and calamities, yet the calamities and afflictions are not to all kinde of men alike, nor yet for one end and purpose. For the wicked and reprobate are punished, and whipped of God, to a farther end and meaning, then the godly and chosen children, who are the true Church of God, the living members of Christ, & such as shall never bee separated from God, and their loving Saviour in Christ Jesus.

33 These although they be never without trouble in this world, but alwayes exercised under the Crosse, yet the cause and consideration why God will have them thus exercised, is either for the honour and glory of his owne name, or the profit, commodity, and

exceeding

exceeding benefit of them whom he thus afflicteth, either else for both these considerations together: for that there is no trouble that comes to Christs Church, or any member thereof, which appeareth not plainly to redound to Gods glory, and the profit of the afflicted, if it be well and justly considered.

34 Thus you may plainly see, how God hath wrought in his Church in old time, & therefore should not discourage your selves for any sudden change: but with David acknowledge your sinnes to God, declare unto him how many there be that vex you, and rise up against you, naming you Hugonites, Lutherans, Hereticks, Puritans, & the children of Belial as they named David. Let the wicked Idolaters brag, that they will prevaile against you, and overcome you, and that God hath given you over, and will be no more your God. Let them put their trust in Absolon, with his large golden locks, and in the wisedom of Achitophel that wise counseller: yet say you with David; Thou O Lord art my defender, & the lifter up of my head. Perswade your selves with David, that the Lord is your defender, who hath compassed you round about, and is (as it were) a shield, that doth cover you on every side. It is he onely that may and will compasse

With these and other such like reproches are the children of God often tryed.

passe you about with glory and honour. It is he that will thrust downe those proud hypocrites from their seat, and exalt the lowly and meeke: It is he which will smite your enemies on the cheeke-bone, and burst all their teeth in sunder: he will hang up Absolon by his owne long haire; and Achitophel, through desperation, shall hang himselfe: the bands shall be broken, and you delivered: for this belongeth unto the Lord, to save his from their enemies, and to blesse his people that they may safely proceed in their Pilgrimage to heaven without feare.

CHAP. XII.

Concerning the alteration of true Religion in all Ages.

ALbeit David and his kingdome, after he was anointed King over Gods people, were exercised with many troubles, during his time: yet hee observed the ordinances of the Lord, and kept the true Religion among his people, according to the Commandement of God. After him Solomon had governance over Gods people:

people; who in the beginning of his raigne walking after his father David, did build Gods Temple, and observed the true Religion. But that lasted but a while: for in his latter yeares he fell to idolatry and service of false gods, so that the true service of God began to be corrupted.

2 After him his sonne Roboam raigned: at whose beginning the Realme had such a miserable change, that it could never after recover it selfe againe. For the Kingdome was divided, and ten Tribes which were called afterward Israel, fell from Roboam, & from the true Religion, unto idolatrie, and false serving of God: and so continued in false superstitious religion, alwayes hating the true Religion of God, killing the Prophets that did teach the truth, and the godly people that confessed the same many yeares; and yet all that time perswaded themselves, that they had the true service of God, and that their doings did much please God, Yea, the face of Gods Church was so blemished, and brought to such a small number of true Professors, that the Prophet Elias complained, that there was not one left but he alone: whose life also they sought after. Consider well this history, and the working of God with his Church and true Religion.

ligion, the Prophet Samuel had taught the people the true service of God: the worthy king David maintained the same al his time, but with great difficulty. Solomon his sonne (a prince of most singular wisedome and knowledge, perfectly instructed in the waies of the Lord) fell from God, corrupted Gods religion with the false services invented by man: insomuch that the Lord was so offended therewith, that he cut off from the rule of his posterity, the most part of the kingdome: for the ten tribes were never after him under the governance of his successors: neither did they afterward walk in the feare of God, but in Idolatry and false religion, till at the last God sent the Assyrians to invade them, in that wise, that they overcame them, carryed them forth of their owne country, dispersed them in many countries among the heathen, sent strangers to inhabit their land, and so utterly destroyed the kingdome.

3 This was a fearefull judgement of God: where he had but one small kingdome in the whole world that bare the face of his Church, where his true honour was maintained, and that so suddenly, of twelve Tribes ten should fall from God to Idolatrie, and false religion: yea, and the other also during all the time of Roboam, and his Sonne Abia, after

after him. So that during all this time, there was not in the world any Church or people where the sincere religion and pure word of God was received by publicke authority & common order: although God reserved always some that privately served him, and feared his name faithfully, who were always so hated & punished by the Idolaters that their lives were bitter unto them.

4 In those dayes did Idolaters make the selfe same reasons & arguments against the Prophets & their doctrine, which Idolaters doe make now against Gods people: and his true religion, concerning generality. The faithfull thē lived amongst thē idolaters wᵗ no lesse perill & danger then the Christians habe done in Spain, and in other Countries where the Gospel hath not frē passage. The Prophets were then imprisoned, and driven out of their country like seditious hereticks the causers of all evill, as the true Preachers in some places of Christendome now are.

5 After the death of the wicked kings of Iudah, God visited his people with some light of the truth by the meanes of *Asa*, and king Iosaphat after him: who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of the idolaters. The which reformation was

done, not without great difficulty and trouble, and continued but a small time in that same order. For Ioram, the son of king Iosaphat overthrew the true service of God, contemned it, and brought in the place thereof the superstitions and idolatries of the kings of Israel, & so the Church continued never perfectly reformed but alwayes afflicted, til the time of Ezekias. For although Asa, Iosaphat, Ioas, Amazias, Vzzias, & Ioatham, attempted a reformation, and were indifferently good kings, yet was not the Church cleansed of all the Idolatries, and false counterfait religion, as it appeareth by the Prophets, Eliah, Amos, Isay, Osea, Micha. But the worthy king Ezekiah, in the first yere of his raigne began to reforme Religion, broke downe and banished all Idols, and Images, Hil-altars, & whatsoever was against Gods commandement, restoring Gods true Religion after the rule of Gods word. The which thing as he brought to passe not without great trouble and difficulty, so it continued in purity but a little time. For his son, wicked Manasses, who raigned after him, put away, and did forsake the true way, and brought in againe all manner of idolatrie & false religion: and did grievously punish & persecuted the faithfull people and true Prophets. He shed (saith the

the Scriptures) innocent blood exceeding abundantly. In like manner did his sonne Ammon also, who raigned after him.

6 This grievous change remained thus, untill the good king Iosias made a new and godly reformation: which ought to be a glasse to all Princes to behold themselves in. But this godly reformation of this good king did not continue: for his sonne, and all the kings of Iuda after him, forsooke the wayes of God, and restored againe the Idolatrie, & false religion of their forefathers, and so continued till God sent the king of Babylon to destroy their city, temple, and country: who also led them captive into Babylon, where they continued many yeares in great afflictions: as it appeareth by the Prophets, Ieremy, & Daniel, so that in five hundred yeares and above, in the dayes of all the kings of Iudah, Gods Religion was set forth and received in publick order sincerely and perfectly, and the contrary utterly banished and abolished. But in the times of David, Ezekiah, and Iosias, (as Iesus the sonne of Sirach witnesseth) all Kings, except David, Ezekiah, and Iosias, committed wickednes: for even all the kings of Iudah also forsooke the Lawes of God.

7 With what difficulty and troubles, Gods religion & true service was restored

after the returne of Gods people from Babylon. and how short a time it continued in purity, what troubles and grievous persecutions the true servants of the Lord suffered, it is partly set forth in Esdras and Nehemia, after in Hester, and then in Machabees. And although unto the comming of Christ, there was an outward face, and beautifull shew of Gods religion among the Jewes: yet was it so defaced, and utterly falsified with traditions of the Pharisies, who were at that time in estimation, that Christ himself doth testifie, that their service was but vaine traditions of men, and the commandement of God was not observed. All that time there were no Prophets to instruct them in the right way: for, immediately after the captivitie, all prophesying ceased in Israel. Now peruse the History of our Saviour Christ in the foure Evangelists, & you shall perceive in what estate Christ found his true religion: what paines & travell he tooke to restore the true and sincere honouring of God: with how great difficulty he brought it to passe: And at the last, how it cost him his life. After whose death, the cruelty of them who would seeme to have & maintaine the true honoring of God ceased not, but stirred up most vehement persecution against the true Church of

Christ

Christ, and dispersed it throughout all the world. With what paines, troubles, & difficulty, true Christianity was planted, & false religion put away, S. Luke partly mentioneth in the Acts of the Apostles, who spent their lives in the building of Christs church.

8 After Christs death the cruel tyrant Nero the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domician the Emperour, did persecute Christs Church, to destroy his true Religion, most hainously. Nerva his successor was friendly to the Christians. Trajan after him, a cruell persecuter & enemie; and then Hadrian: after whose time the Church had rest for a while. For shortly after, the Christians that were in Asia, & also the west parts, were cruelly disquieted, shortly after this time, did England receive the Christian Faith, & was the first Countrey of all the world that received the faith of Christ by publick authoritie. Lucius being the first Christian king. But the purity of Christs truth did not long here continue, not much above one hundred yeares.

9 Severus the Emperor wrought all the meanes that might be, to destroy Christs Church, and to subvert the true religion with most sharp persecutions: after whose time,

there was some quiet. But shortly after the cruell tyrant Maximinus did seize moleſt the faithfull: likewiſe after him, Decius, Gallus, Hoſtilianus, Lucius, & Valerianus, Galienus, granted the Chriſtians peace: Aurelianus perſecuted them. And Dioclesianus more like an infernall Serpent then an earthly man, did as it were devoure the Church moſt cruelly. In his time, was the greateſt perſecution that hath béne before: the tormentors were much more wearie in ſhedding of Chriſtian blood, and cruelly tormenting the faithfull, then the holy Martyrs were in ſuffering the paines. There were in this perſecution, within 30. dayes above seventéne thouſand Chriſtians killed moſt ſpiteſully.

Euſebi: Eccl. hiſt. lib. 8. c. 9.

10. But Conſtantine the good Empero; became a Chriſtian, ſet the Church in peace, and was the firſt Empero; that did by publick authority, put down diligently and truly maintained Chriſtianity. But that laſted not long: for, within ſhort time after Iulianus the Apoſtata being Emperour, went about to undo all that Conſtantine had done, uſed wonderfull policies to deſtroy the Chriſtian Religion, and did afflict the faithfull very grieuouſly. After this time the Church was grieuouſly moleſted by the Arians: after, with Hunnes, Vandals, and Goths: and ſo

so continued many yeares, till all good learning began wonderfully to be decayed. And at the length albeit the Church seemed to be at rest, yet hath it beene even unto this day miserably afflicted, and wonderfully defaced by two vicars of the devill, put in commission at one time about eight hundred yeers since: the one Mahomet, for the East: the other, Antichrist of Rome, for the West, the one forraigne, the other a more neere and domesticall enemy to Christians. For, during these foure hundred yeares, Rome hath beene Tophet, and the valley of Hinnon, and the very Altar whereon hath beene sacrificed the bodies of Gods Children: whose tyranny and outrage is such, that the Kings and Potentates of the world, hate beene, and are greatly damnified and injured by her; as appeareth by many notable Pageants, which she hath played before our time: amongst which, this one shall serve for many.

Rome is the store house of all vice

11 Pope Innocent being displeased with George Pogiebracius king of Bohemia, for favouring of John Hus and his religion (that is to say, for playing the part of a Godly Prince) did excommunicate and depose him, appointing his kingdome to Mathias. But Fredericke the Emperor would not thereto consent: and especially after the death of the

aforesaid George, when the Emperour and the Bohemians leaving out Mathias, did nominate Vladislaus, (son of Casimiris, king of Polonie) to be king of Bohemia. For the which, great warre and trouble kindled betweene him and Frederick the Emperor; wherein the Emperor had beene utterly overthrowne, had not Albertus Duke of Saxonie rescued the Emperour, and repressed the vehemency of Mathias. This fire of dissention being kindled by the terrible thunderbolt of the Popes excommunication, did yet a greater mischiefe. For, it hindred the said Mathias in his expedition against the Turkes, wherein he should have beene set forward & aided by Christian Princes and Bishops. The like curse and excommunication hath beene denounced by the Antichristian Bishop Pius Quintus for the like cause, as wee all know, against Q. Elizabeth: but the same hath been altogether turned to her & her peoples good, by him that can and will blesse, where Balaam curseth. What should I need to set before you the bloody broils of France, and of the Low-countries thereto adjoyning, wrought, and brought to passe by this domesticall enemy under the colour and name of a holy league, thereby to maintaine idolatry and superstition, and to root out the religion

and

and service of Almighty God? It is too too manifest; they have felt it, and all the world cannot but condemne it. But what better can be expected? Can any good come from Rome? No verily. For as Babylon is full of Ostriches, as Africa yéerely bréedeth some monster; & as Sodom & Gomor sendeth forth yéerely noysome stinkes: so the Church of Rome is the nurse and fountaine which sendeth forth error, rebellion, and utter desolation (if it were possible) of all Christian kingdomes.

12 Now weigh and consider with your selves this same briefe rehearsall of the seat of Gods Church; how the Church of the Israelites was afflicted in the time of the kings, then carried into a strange Countrey captive, after their returne and réedifying of the Temple, what great perils and troubles it sustained, till after the dayes of the Machabees next, consider the history of Christ, and the Acts of the Apostles: After this, the ten notable persecutions, which the Church suffered under most cruell Tyrants, from the eight yéere of Nero, by the space of thrée hundred & twentie yéeres, unto the time of Constantine: & from his time thrée hundred yéers after by the Arians and barbarous Hunnes, Vandals, and Gothes, by whose meanes good learning was decayed, and ignorance brought

brought in, and then marke with advisement how that from that time hitherto Mahomet hath usurped & afflicted the East Church, & the Pope the West: for he began to exercise his proud power over the Church, about the same time that Mahomet brought in his religion. Consider, I say, with advisement in all these times, how little while Gods Religion was maintained in the Church: what perilous changes were in the Kingdome: what exceeding cruelty was alwayes used against the people of God, as though they had been Heretickes, his word condemned as heresie, and the cause of all evills: and you shall easily perceive, that neither Gilgal, Silo nor Mispah, can affare the Lords Tabernacle, any test, and that Religion kéepeth not her place and standing any long time.

13 The use and profit which is to be made hereof to our selves, is this: that forasmuch as God hath given unto us his word, and the Ministery thereof, in such wise that we have amongst us (blessed be his name therefore) his true religion and service: let us not grow secure: forgetting our duties unto him in regard of so unspeakable a blessing: lest he come shortly and remove our Candlesticke from us. For he hath no lesse cause to execute his judgements against us now, then he had in

in old time against the obstinate & unthankfull Iewes, of whom he complaineth thus: What shall I doe unto thee O Iacob? thou Iudah wouldst not obey, I will turne me to other Nations, and to those I will give my Name. For, he intreateth us continually as a Father doth his Sonnes as a mother her daughters, & as the Nurse her young babes, that we would be his people: and yet by our disobedience we refuse. It is therefore to be feared, that the kingdome of God shall be taken from us, and given to a Nation which wil bring forth fruits of the same. For I am verily perswaded, there is nothing that will more speedily deprive us of Gods favor, and that will sooner bring upon us his heavie judgements, then our unthankefulnesse in abusing his Word and Ministery.

14 It fareth with us, as it did with the Israelites, after their mighty deliverance out of Egypt, in the wildernesse: who at the first when Manna was strange unto them, liked it wonderfully, so that they would run out even on the Sabbath, although they were forbidden to gather it; but some after waxed weary of it. Even so in the beginning of Queene Elizabeths most happy raigne, we all, as men almost hunger-starved for lacke of the spirituall food of Gods Word, the

Manna

Manna of our Soule, were right glad by what occasion, or from what manner of person soeuer we might heare the Angelicall tidings (as it were from heauen) of our saluation in Christ, & of our iustification through faith in him: Yea, how ioyfull were we then to heare God serued in our vulgar tongue: but now either through negligence or lasynes, we sit at home: or if we come to Church, it is either to heare newes, or eloquent phrases from the Preacher, or to undermine and intrap him, or peraduenture to fetch a nap or two or to meet a friend, &c.

15 Through this sinne, some are grown so lazie and vnlusty towards the spirituall Manna, that they will no more go seeke it abroad, as in former time of need: but will haue it brought home to their houses, and so make the publick Minister, a Parlor-Preacher, as it were now a time of persecution: whereas Eli hath his open place by one of the Pillars of the Temple, where any man may finde him which is desirous of knowledge. For they which desired to be instructed by Christ, asked him: Rabbi, *Vbi habitas?* Master where dwellest thou? He answered, Come and see; and they came to him, & more he to them. He himselfe commanded it should be so: If any man thirst, let him come to me,

16 And

16 And as touching religion, many be of Gallios minde, that it is nothing but a question of names: or of Pharaohs mind, that it is but a vaine thing: or at most, of King Agrippaes minde, to be halfe Christians. But Nazianzen to the Arians saith, *Aut totum honora, aut totum abijce:* Either honor Christ wholly, or cast Christ wholly away.

17 There be also many that deale with Gods word & his religion, as doth the Butterfly with the sweet flowers: and that is even to die their wings with them, that they may seeme to be of faire painted colour: these thinke that holinesse consisteth in often and much hearing, how little soever they practise. They can indure the sowing of a Gomer, although they reape but an Ephia. To these it may be said as Phocion said sometimes to the Athenian bands, *O quam multos duces, quam paucos milites!* More teachers then followers

18 And as for the Ministry, it serveth for nothing now a dayes, but even for a whetstone, to set the peoples tongues on edge. Come say they, let us smite Jeremie with the tongue, and give no heed to his words. Gods Ministers have cause to complaine, as Ezekiah in his time, that they be judged and condemned at the doores of mens houses: or as Christ and his Apostles, by the fire

side: and as Iohn Baptist, that they receive their iudgement at the Table-cloth, or Carpet, not from any Iudiciall seat.

19 Do we thinke that God will suffer still this contempt of his Word and Ministerie unpunished? he hath already looked a long time for our amending, and hath long borne with our evill doing. And as it is truely said of God in respect of his long-sufferance, that he hath leaden feet: so as truly it may be said in respect of his heavie Iudgements following the same, that he hath iron hands. He commeth against us slowly: but when hee comes, he payeth home surely.

20 For these forty and seven yéares past, who hath led the life of Delights but wée? what nation under heaven hath béen happy, but our English Nation? Our God hath long loved us: our God hath long suffered us, & with his chéerefull countenance hath most lovingly looked upon us. But even as the Trojans, when their city was beaten down flat to the ground, said thus: *Troja fuit*, there was a Troy, or we had a Troy: so the time may come, wherein we may say, God was in this place, and we wilfully not: we had once Gods favour, and we acknowledged it not. Nay, if Gods mercy had not béen a barre to hinder the proceedings of the enemies of his Church,

Church, the time of desolation had already fallen upon us: especially upon the death and dissolution of our late gracious Soveraigne. Which day, the Iebusites of this Land expected, with a longing desire, as Esau did wait for the dayes of his Fathers mourning, that they might imbrew their hands in the blood of all true hearted Iacobs of this Realme: but when the Sunne of our prosperity was not eclipsed, by reason of a most happie succession of a gracious David, whom God placed upon the seat of his kingdome to rule his people with a wise and prudent heart; Then we said, that our hill was so strong that it could never be removed, and that we were quite out of reach of all adversity: But soone after the Lord shooke the Tower of our happines with two stormes. The one was the Sword of the devouring Angel, which tooke away at the least fourty thousand of our brethren and sisters, within the space of two yeares or under: the other was, the treacherous attempt of wicked Subjects against our gracious lord the king, & the state. But these clouds were no sooner overblown, but againe we returned to our security: and then we were sunk into the depth thereof, pleasing our selves in our owne wayes: and putting the evill day far from us, then were we upon the sudden thrust

Watsō, and his complices.

into

The secrecy of the Treason, plineth the mercy of God. The Gunpowder Treason.

into the brim of confusion, by that late, cruell, inhumane, & diabolicall treason, practised by disloyall and miscreant wretches, against the King, the Queene, their Royall issue, and the Estates of the land, Ecclesiasticall & Civill.

This Treason was as a Sea, wherein all other Treasons have lost themselves. No tongue is able to expresse, nor any heart is sufficient to conceive the depth of this intended villany. Let us imagine what horror it had beene for us to behold with our eyes, our Cities and Towers invironed with domesticall enemies, who were readie to ransacke our houses, to confiscate our goods, to massacre our children, to draw the Sword of warre in the land of peace, to quench the light of our Israel and to remove our Candle and Candlesticke out of the place. But blessed be the name of our GOD, the keeper of Israel, who neither slumbreth nor sleepeth, who hath preserved us from the violence of our enemies, & hath delivered us *faucibus fati*, out of the jaws of death and destruction: The snare is broken, and wee are delivered. Our King, the Lords anointed liveth, to the glory of God, the good of his Church, the comfort of his Subjects: He flourisheth as a fruithfull Vine; his royall seed prosper in his sight: and all good people of the Land, of what-

what condition soeuer they be, haue their hearts filled with ioy and their mouthes with the songs of thanksgiuing, for the Lords gracious protection ouer us. As for our enemies, shame hath couered their faces: they fret and gnash with their teeth into the same pit which they haue digd for others, they are fallen themselues: the Sword which they haue sharpned for others, entreth through their owne sides, their bane-fire of Gunne-powder turned into a bon-fire of ioy. With the same fire they thought to burne us, they haue beene slaine, or scorched themselues. This is the Lords doing, and it is wonderfull in our sight. It was a worthy consideration of a learned man of later times, who saith to this purpose. *Est autem hæc peculiaris ars, ut ita dicã, divina sapientiæ, ita tẽperare consilia malorum, ut illorũ impietatem vertat in suam gloriam: & exitium quod aliis intendant, vertat in authorum perniciem, & bonorum fœlicitatem* This is (as I may so say) the skill and the speciall trade of the wisedome of God, so to temper and order the endeauours & attempts of wicked men, that he turneth them to his owne glory, and the destruction which they attempt against others, to the vtter vndoing of the authours of it, and the happinesse and comfort of the godly ones.

So it is to all the enemies of Sion.

Erasm: upon the Psalm.

A most sure and evident demonstration hereof we have in our late deliverance: for our intended destruction is turned unto the confusion of our adversaries, unto the furtherance of the Gospell, and to the increase of Gods glory. Oh! let this be observed above all the dayes in the yeare; let it be writ in Kalenders, in golden letters, that not only the age present, but the generation to come may be stirred up unto due thankfulnesse: and yee the beloved of our Lord Jesus, who are participants and beholders of this great and wonderfull mercy, acknowledge it with thankfull hearts and lips, and make knowne your thankefulnesse by your continuall obedience: for true thankfulnesse is not verball, but reall and actuall: And therefore as Bernard hath very worthily observed, it is called, *Gratiarum actio, non gratiarum dictio.*

The 5. of Novemb. 1605.

Bern.

If we despise or set light by so great graces of the Lord, we are to looke for none other, but that the Lord will take the rod in his hand againe, and utterly confound and overwhelme us with his judgements, who would not be reclaimed to true and unfained repentance by his everlasting mercies: for the Lord will not be mocked, neither can he be deceived: that which we sow, that same shall we assuredly reap. If we sow the seed of

of disobedience, unthankfulnes, and Apostasie, then shall we also reape the fearefull crop of death and everlasting destruction, both of bodies and soules. From the which the Lord of his infinite mercy save and deliver us.

21 Let us then in time recall our selves to a better consideration: and let us constantly and thankfully imbrace the word of God, & persever in the way of godlinesse. It was king Hezekiahs most commendation, that he did cleave unto the Lord, and departed not from him, and it was a Christian resolution of Policarde, to the Lieutenant of Anthony, who incited him to deliver himselfe from imprisonment & bonds, by blaspheming Christ: to whom he made this answer, These eighty six yeares have I served him, and yet did he never hurt me, and sure I will not forsake him now. Even so let us resolve, that for so much as we have begun our Pilgrimage in the spirit, never to end it in the flesh: And that if all the world would fall away from God and his word; yet we, and ours will serve the Lord. So shall we be sure in the end of this our Pilgrimage, which we have passed with feare, to enter into that spiritual Canaan, which Christ our Iehovah hath promised us.

FINIS.

To the Reader.

CHristian Reader, if by the grace and mercy of God, thou hast received that benefit by these former considerations which I have praied unto God that every one (which desireth to be a Christian indeed) may receive; I doubt not but thou hast a hearty feeling and sorrow for thy sins with a detestation and loathing of the same, and dost earnestly desire to bee reconciled unto Christ, & to be assured of the forgivenesse of thy sinnes, and consequently of thy salvation: which by no better meanes thou canst accomplish, then by preparing thy self rightly & worthily to receive the holy Sacrament of the Supper of our most blessed Lord and Saviour Jesus Christ. To which end and purpose, I exhort and beseech thee, (even for the love of him who so dearly loved us, that he gave his life for us: yea, and as thou tenderest the salvation of thy owne soule) that thou wilt enter into the Court of thy own conscience (which at the latter day will be a witnesse either to justifie or condemne thee) and examine thy selfe (either by this which followeth, or by some other godly & Christian rule) especially whether thou

thou have that faith, that repentance, that thankfulnes unto God, and that love to thy neighbours and brethren in Christ Jesus, which is necessarie to the receiving of so great a benefit and blessing, as is the body & blood of our Lord & Saviour Christ Jesus, the onely price of our Redemption: lest thou bee found guilty, at the latter day, of the Lords body & blood. For he that eateth this Bread, and drinketh of the Cup of the Lord unworthily, is guilty of the body and blood of the Lord, and eateth and drinketh his owne damnation: from which state, good Lord deliver us.

THE COVRT OF CONSCIENCE.

Wherein every sinner may examine and try himselfe, whether he be fitly prepared to receive the blessed Sacrament of the Lords Supper.

DEarly beloved in our Lord and Saviour Jesus Christ: If wee will be worthy receivers of the holy Supper of our most blessed Saviour and Redeemer, it is neces-

sary we hearken unto the Apostle S. Paul to the Corinthians, Chap. 11. verse 27. where he saith thus: Whosoever shall eat this bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. 28. Let a man therefore examine himselfe, and so let him eat of this bread, and drink of this Cup. 29. For he that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he discernes not the Lords body. Here the Apostle sheweth us the danger of the unworthy receivers of the Lords body and blood, and also the meanes how we may be worthy receivers of the same, namely by examining our selves: that is, by preparing our hearts and consciences in such wise, that we may confidently say with the Prophet David, My heart is prepared.

2 The way then to prepare thy heart, is to examine thy heart, and to endeavour that it may be fit for God to dwell in. For thy heart and conscience is Gods Court: which he will yield to no other. It is his throne, & none may sit there but he. It is called *Thalamus Dei* Gods Bride-chamber: wherein none may justly come, but the right Spouse.

3 This Conscience of man, is a certaine light wherewith God hath indued it, as a perpetual

perpetuall Surveyor and beholder of those things which we have thought, said, or done. And it is called a good Conscience, when it knoweth nothing but that which is good. But it is called a bad conscience, when it excuseth that which is evill.

4 There are three things belonging to the Conscience of every one, be it good or bad: Knowledge, Testimony, and Condemnation or Iustification.

5 Concerning the first it cannot be denied but that mans Conscience putteth him in mind of those things which he hath thought said, or done: as testifieth the Prophet David in these words, I do know mine iniquity, and my sins are ever before me. And speaking in the persō of God, he saith, I wil reproove thee and set thy misdeeds in order before thee. Ps. 51. Ps. 50.

6 The second thing which belongeth to Conscience, is Testimony, which ever accompanieth the warning and the gnawing conscience. The warning conscience is oftentimes lulled asleepe: but the gnawing conscience awaketh her againe.

7 This knawing conscience carrieth alwayes with it a witnesse bearer, which is a continuall remembrancer and register of all that we doe or speake. This is more then a thousand witnesses besides. If all the world

thould say and sweare for thee, that thou art innocent, and yet thy owne conscience accuse thee: that one shall be more then all the other. Contrariwise, if all the world shall say that thou art guilty, and thy conscience shall testifie for thee, that thou hast committed no such offence, it is to thee as a brasen wall, and bullwark invincible against the whole world.

8 Then commeth the third thing which is justification, or condemnation. For presently after the offence, the conscience of a wicked man is unto him instead of an accuser, a witnesse, a Judge, and a hangman. For no man can have a more severe Judge then himselfe, because when a man judgeth truly of himselfe, he doth not absolve himselfe.

9 Cain having most unnaturally slaine his innocent brother, felt the horror of condemnation in his owne conscience. And therefore fearing the judgement of God, he said: Gen. 4. Whosoever findeth me, shall slay me.

Ioseph's brethren carried this condemnation in their owne consciences, for selling their innocent brother, and therefore with shame and confusion of face, said: What shall we speake or say unto my Lord? and how Gen. 44. can we justifie our selves? God hath found out our wickednes. And Pharaoh out of his Gen. 42. owne guilty conscience, said, albeit (like an

an hypocrite) *I* have sinned against the Lord your God, and against you. Exod. 20.

Sauls owne conscience condemned him, in that he had persecuted David unjustly, and therefore said, Thou art more righteous than *I*: for thou hast rendred me good, & I have rendred thee evill. Also Judas, for the betraying of his master, Christ, felt such horror of conscience, that he confessed, saying, I have sinned in betraying the innocent blood. 1 Sam. 24.

10 Thus sinne begetteth an evill conscience: & an evill conscience in the wicked, begetteth damnable feare & desperation, which feareth his owne suspitions. The tyrant Caligula never had secure and quiet rest, but ever continued in horrible dread and feare. That monster Nero, after he had kild his mother, confessed that in sleep he was much troubled with her, and tormented with Furies that burned him with flaming of torches.

11 If there be such terror of conscience in the wicked, how commeth it to passe that they are many times in such mirth and pleasure? Surely, because they are removed from the way of sinners, into the scorners chaire, and then all is quiet.

12 There was a time when there was a conscience in the world. And is the world better for age? No surely, for conscience is now

now shrunke into Science: and under the full sayles of mens knowledge, they sail to make wracke of Conscience; according to the saying of the Apostle, Some having faith and good Conscience have reade shipwrack of their faith.

1 Tim. 1.

Dost thou then (deare Christian) desire to have the hope of eternall life seated in thy heart? Looke that thou have faith and good Conscience. Which if thou have, thou wilt say with father Iacob, upon the least suspicion of wrong, carry with you again the mony that was in your Sacks, lest peradventure it was some oversight.

Gen. 43.

Then will your actions be so squared with truth, that with a good conscience you may say with Abimelech: with an upright mind and innocent hands have I done this. Then will you say with Zachee: Behold, Lord, if I have done any man wrong, I restore fourfold. And so blessed shalt thou be, because thou art not condemned in thy owne conscience. Therefore before thou commest to the table of the Lord, follow the counsell of the Apostle, Let a man examine himselfe (that is his conscience) and so let him eat. When Iehonadab came to Iehu's Chariot, he said Is thy heart upright, as my heart is towards thee? Go, when mee come to be the Lords

Gen. 20

2 King. 10.

guests

guests, he would have our hearts upright to him, as his is to us.

This examination consisteth chiefly in this, to see and trie whether we have these foure gifts of Gods grace: namely, Faith, Repentance, Thankesgiving to God, and true Charity towards our neighbours. For first we must have faith, that is, a certaine and infallible assurance, and firme perswasion, that God is a mercifull Father unto us, in the name of his Son Jesus Christ our Lord whom he delivered to death for us. Yea, every sinner must apply Christ his merits particularly unto himselfe. This Faith commeth not of us, neither is grounded upon us or upon any thing that is in us: but it commeth from God, and is grounded upon God the Father, Sonne, and holy Ghost, and upon the promises of the Gospell confirmed inwardly within us, by the working of the holy Ghost, which crieth in our hearts Abba, that is, Father. Furthermore, this faith is nourished, confirmed and increased in us by the holy Sacraments. For in the Supper, God as a good Father (after he hath once brought us into his Church by baptisme) nourisheth us spiritually with the proper substance of his son Jesus Christ, applying and making proper unto every one of us the merit

merit of his death and passion. To this end and purpose it is, that Jesus Christ himselfe giveth us the bread and wine: that he commandeth us to eat and drinke it: that he saith, that the Bread is his Body which is given for us, and that the Wine is his blood which is shed for the remission of our sinnes: by which words he giveth himselfe wholly unto us: he will be our nourishment and spirituall life: he will dwell in us by his holy spirit, & will that we abide in him by faith, that through beleefe we may not perish, but have eternall life, whereof he is the onely beyer and giver. In like sort the breaking of the Bread of the Supper, serveth to the confirmation of our faith, and sure warning of our salvation: insomuch as it assureth us and causeth us to see with spirituall eyes, that Jesus Christ was once broken with the paines of death in Jerusalem, to deliver us from the same, and to get us the eternall life. Also in that, by the commandement of Jesus Christ, we take the bread in our hands, and then the Cup: Moreover, in that that we eate the Bread & drink the Wine, which turne into the nourishment of our bodies; we are certified that by the hands of faith, we take and embrace Jesus Christ our Lord, for our only Saviour and Redeemer: and that by the same

faith

faith we eat his body spiritually, and drink his blood to the hope of eternall life.

Now every one of us must live by his owne Faith, according as we make our confession in the Beleefe, which is called the Apostles, in that every man saith by himselfe, I beleeve in God; and saith not, We beleeve. We must not here cast in our brain or thinke upon the beleeving or unbeleeving, upon the worthinesse or unworthinesse of another man, but upon our owne. For Saint Paul doth not teach us to examine other men, or that other men should examine us: but he saith, Let a man examine himselfe. Therefore let every one of us for their own part be assured in his heart, that Jesus Christ the true Messias, is come into the world to save sinners: amongst whom hee ought to account and esteeme himselfe (by the example of S. Paul) the chiefest. Let him beleeve that Jesus Christ came downe from heaven unto earth, to lift us unto him from earth to heaven: that he was made the sonne of man, to make him the child of God: that he was conceived by the holy Ghost, and that he was borne of the virgin Mary, to perfect & cleanse his wicked conception & birth. Let him perswade himselfe, that the sonne of God hath overcome the devill, and delivers him from the

tyranny

tyranny and slavish subjection of the devill: that he hath fulfilled all the law (loving God his Father with all his heart, strength and might, and his neighbour as himselfe) to get him justice: that he appeared before Pilate an earthly Judge, and received as (an evill doer) sentence of condemnation for his life, to exempt him from appearing before the terrible judgement seat of Gods justice, to receive sentence of death & everlasting damnation, for that he had offended one eternall and everlasting God. Let him assure himselfe, that the same Jesus Christ went down to hell for him, that is to say, that he suffered the sorcowes and terrors of the second death, and of the sincere wrath of God, to deliver him: that he died a death accursed of God, (in that he was hanged on the crosse) to purchase him life and blessing before God: that he rose againe, for a gage and assurance of his resurrection: that he ascended into heaven, for a certaine token that he also shall ascend thither: that he sitteth on the right hand of God his Father, to be for him an everlasting priest, teacher, king defender, reconciler, & advocate: to be short, that he shall come at his last comming, for his comfort and full redemption. We must also every one of us for his owne part, make proper unto our

selves

ſelves. (yea and make ours) all the goodnes, and all the riches that are in Jeſus Chriſt: becauſe that in giving himſelfe to us, he giveth us his benefits alſo. So then, in that that Jeſus Chriſt is God, it is to make us partakers of his Divinity: In that that he is the Heyre and Lord of the world, it is to make us partakers of his Lordſhip and Inheritance, and that we recover in him the government of all things which was loſt in Adam: in that that he is welbeloved of his Father, it is that we may be acceptable unto him: in that that he is rich, it is to make us partakers of his riches: in that that he hath all power againſt the devill, ſinne, hell, Antichriſt, the world, and all our enimies, it is to defend and ſhield us: and in that that he is juſt and good, it is to juſtifie us, and to make us good: in that that he is happy and immortall, it is to make us partakers of his bleſſednes and immortality.

When we ſhall thus particularly apply all the actions and benefits of Jeſus Chriſt our Lord, and alſo all his eſſentiall qualities unto our ſelves, putting our whole truſt in him, and in his promiſes, and diſtruſting our ſelves, then may we boldly come to the Lords Table: whereat we ſhall enjoy Jeſus Chriſt, God and man, by the benefit of faith,

and

and shall take moreover a great increase and augmentation of the same.

But we must note, that it is impossible for us to be united and made one with Christ, and to be made partakers of the treasures and riches which are in him, unless we first renounce Antichrist and his kingdome: unless we detest all Idolatrie, superstition, and traditions of men, directly contrary to the pure service of God, bounded and limited out in his word. For seeing that God is our only Creator and he giveth himself wholly unto us in the person of his son Jesus Christ, the true Isaack, in whom all Nations of the earth are blessed: it is great reason that likewise by faith we give up our selves and yeeld us wholly unto God. And thence it is that God in the Law doth rightly require of his people, that they have no other Gods but him, & that they love him with all their heart, with all their soule, with all their strength & understanding, that is to say, with all their parts, as well inward as outward. And thence it is also that God doth not only rebuke and reprove all them that halt on both sides, but commandeth also, that they which sacrifice unto strange Gods should be put to death. And to this purpose St. Paul (minding to warne the Corinthians to fly from

Reg. 18 Deut 13. 1. & 17.

Idolatry)

Idolatrie vseth an argument taken from the knitting together and union that wee have with Iesus Christ our Lord in the supper, speaking after this sort, the cup of blessing which we blesse, is it not the Communion of the blood of Christ? And the bread which we breake, is it not the Communion of the body of Christ? As if he should say, that seeing the Corinthians came not to the Supper to be partakers simply of earthly Elements, but to be partakers really, and indeed, of the body and blood of our Lord Iesus Christ, to be made one with him by faith, and to be made flesh of his flesh, and bone of his bones: that therefore it were too great wickednesse and abhomination to be present in the assemblies of Infidels, or to be partakers of their idolatry. And therefore the Apostle goeth afterwards, that the Corinthians cannot drink of the cup of the Lord & of the cup of devils: and that they cannot be partakers of the Lords Table, and of the devils table. Whereby he signifieth, that it is impossible to serve God, and the devill together: and that whosoever doth communicate with Idolatrie, doth manifestly renounce our Lord Jesus Christ. Therefore seeing that darknesse is no more contrary to light, vice to vertue, death to life, paradise to hell, then the Pope

1 Co. 10.

1 Cor. 10.

and his doctrine is contrary to our Lord Jesus Christ and his holy Gospell, it behoveth all true faithfull people to withdraw themselves wholly from Popery, and cast off without delay the yoke of that Romish Antichrist, that they may gibe themselves wholly to the service of this Saviour and Redeemer, Jesus Christ. But if so be that the communion that we have with the Sonne of God, and the promises of the heavenly father, cannot intice and perswade us to yeild our selves wholy to God to put our trust in him only, to serve and worship him onely, according to his will, but that we will yet cleave unto Antichrist and his servants and Ministers, yet at the least let the threatnings & judgements of God hinder us, and feare us so to doe: As when it is said, Goe out of her my people, that ye be not partakers in her sins, and that ye receive not of her plagues.

And againe, if any man worship the beast and his image, and receive his marke in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, yea, of the pure wine which is poured into the cup of his wrath: and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe: and the smoke of their torment shall ascend evermore: and they shall have no

rest

reſt day or night, which worſhip the Beaſt and his image, and whoſoever receiveth the print of his name. And againe, the fearfull and unbelieving, the abhominable, murtherers, whoremongers, ſorcerers, Idolaters, & all lyers ſhall have their part in the lake, which burneth with fire & brimſtone. Which is the ſecond death. Let this therefore be well printed in our hearts, that we be not ſeduced and deſtroyed with the vaine ſerbers of this world, which thinke it not a thing impoſſible to ſerue God and the devill, Jeſus Chriſt, and Antichriſt; to follow the commaundements of God, and of men, and to ſatisfie the affection of the ſpirit and the fleſh at once.

2. We muſt have Repentance.

THe preparations whereof we ſpeake before touching faith (which applied unto every one of us particularly, Jeſus Chriſt with all his riches and bleſſings) can have no place in us, unleſſe it bring forth alſo in us a true repentance: that is to ſay, a true miſliking of evill, and a burning love and affection to goodnes, as we ſee in the example of *David*, Peter, Paul, & other holy men. We muſt have ſorrow and unfained griefe, for that we have offended God: for that we have before times wickedly abuſed our Creation,

Redemption, and Baptisme: for that we have provoked God with all our members: for that we have abused our understanding, heart, tongue, feet, and hands: for that we have given and set forth our soules and bodies (which are the Temples wherein God would dwell) to Infidelity, Idolatry superstition, filthinesse, blasphemy, whoredome, extortion, usury, robbery, gluttony, drunkennesse, ambition, excesse, pryde, & other worldly vanities; which is as much as if we would have lodged God the Father, the Sonne, and the holy Ghost, in a stinkyng and filthy privy. We must therefore be sorry for our wicked life passed: using a true and severe examining of our selves, which may bring forth in us a displeasantnesse and horrour of our forepassed renting and breaking (by all manner of meanes) the Law of God to follow the will of the devill, of the world, and of the flesh. Now the breaking of the bread of the Supper (which is omitted in the Passeover of the Papists) should cause us to acknowledge and detest our wickednesse, that is to say, whatsoever is found in us contrary and repugnant to the pure and holy Law of God. For, in that, that the bread is broken for us, or rather, in that that we breake the bread of the Supper of our Lord Jesus

Christ,

Christ, it signifieth unto us, that indeed it is we, that is, our sinnes and iniquities which have crucified and put to death the Lord of life, who is the very same Jesus Christ our Lord. So that we must not doe, as in times past the Infidels did, which made great lamentations and invectives against the Jews, Pontius Pilate, Herod, Judas, and them that had executed and put Christ to death, and in the meane season flattering themselves, vaunting in their owne merits and deserts: and did not narrowly consider, that Judas, Pontius Pilate, and Herod were but executers and ministers of their impieties and sinnes.

Let us therefore consider in the breaking of the bread, that our sinnes, yea, the sinnes of every one of us severally, crucified the Sonne of God, and brake him with the sorrowes of the first and second Death: as namely, the words of the Supper do shew, that the body of Jesus Christ was broken for us, and his blood was shed for the remission of our sins. And our heavenly Father witnesseth the same, speaking of the death of his Sonne: For the sinne of my people have I smitten him. Then if it be so, that our sinnes being weighed in the ballance of the justice of God, were found to be so

Isa. 53. 3.

weighty, and of ſo great importance, that his wrath and diſpleaſure could never have bene appeaſed towards us, but by the death and paſſion of his onely Sonne, which maketh full ſatisfaction, I ſay by the cruell ignominious death of the Croſſe: why ſhould not we hence-forward deteſt and abhorre our ſinne, as that which is the cruell and bloudy murtherer of the onely Son of God? Behold the Sunne and the Moone, behold the Elemens, behold the vaile of the Temple, behold the ſtones and rocks, which were moved at the death of Jeſus Chriſt, which ſhewed forth tokens of ſorrow: And we which beare within our ſelves the cauſe of his death; ſhall not we have in horrour and deteſtation this curſed enemy, Sinne, that is lodged within us.

Shall we ſuffer it to rule and dwel in us, as before, that it might bring home death unto us? Not ſo: but we muſt deteſt it as that which before-time ſeparated us from God our chiefeſt happines: as that, that cauſed us to loſe the image & ſimilitude of God according to which we were created at the beginning by God. It is that, that hath wholl deſtroyed us, that hath depriued us of holineſſe and righteouſneſſe, that hath banished us out of paradiſe, that hath made us

ſlaues

ſlaues to the tyranny of the deuill, that hath made us ſubiect to ſo many miſeries, & diſeases: and to be ſhort, both to the firſt and ſecond death. It is that, which after it had ſet a barre and diuiſion betweene God & us, cauſed us to ſée our owne filthineſſe, purchaſed to us a ſhamefull and villanous infamy made us to tremble at the voyce of our God, which was before moſt pleaſant and loving vnto us. It is that whereby the wrath of God is heaped vpon men: that maketh the earth to become barren, vnd to bring forth Thiſtles: that cauſeth women to bring forth in ſorrow, and that men eat their bread in the ſweat and labors of their bodies. Séeing then that ſinne bringeth forth, and procureth vnto us daily ſo many miſeries, it followeth that we ought to withdraw our ſelues from it, if we will not be wilfull enemies of our owne happines & ſalvation. Now then, I cite here all diſordered and ſlanderous perſons, which notwithſtanding are ſo impudent to preſent themſelues to the Lords holy Table: I aſke them what it is that they promiſed to God and his Church in Baptiſme? They will anſwer me, they promiſed God to renounce the deuill and all his workes. But one of the chiefe and principall works of the deuill, is ſinne. Why do we not then abhorre ſeem it?

Why are they Traytors and disobedient to God and his Church? why have they conspired with the devil, the world, & the flesh, against their owne salvation? How dare they present themselves before God, to aske him pardon and remission of their sins: seeing that more and more they heap sin to sin, and crucifie & kill againe (as much as in them lieth) the Sonne of God, or at the least) make a scorne and a scoffe at the purging of his blood, which was applied to them in Baptisme. Put the case that a wicked man, poore and destitute of all hope, were fallen into a mire, whereout he could by no meanes raise himselfe; and that some yong Prince passing that way, tooke the paines to draw him out of the ditch, to make him cleane, to cloath him with gorgeous and precious apparell: if this wicked man and poore miserable caitiffe fall againe into the mire wilfully by his owne folly, and bewray both himselfe, and his apparell, being moreover in great danger of his life: would not you thinke that this man were marvellously unkind, and a contemner of that Princely bounty and goodnesse, and on the other side a wilfull and scornfull enemy of his owne health, worthy to be lost and cast away, without any help or assistance? Even so standeth our case with Iesus Christ.

We

We fell all in the puddle of ſin in the perſon of Adam: we are all wicked beers, and wor-thy of an hundred thouſand gibbets, before God: we can by no meanes of our ſelves get out of the ditch of deſtruction, whereinto we are all fallen by our owne fault. Behold the Sonne of God, the King of kings, the Lord of Lords, which commeth to draw us out of this puddle, and to waſh us with his moſt precious blood, which vouchſafeth to cloath us with the proper cloake of his righteouſ-neſſe and innocency. If we come againe to wallow our ſelves in the puddle of ſinne, if we pleaſe our ſelves in it, if we defile and bedurt the robe of Innocency which he hath given us in Baptiſme, are we not manifeſt contemners of that ineſtimable love and gift of Jeſus Chriſt? and are moreover worthy to rot a thouſand times in our filthineſſe, or rather, to gnaſh our teeth everlaſtingly with the devill in hell? It is evident.

Gen. 36. 1

Seeing then it is ſo, that the end of our redemption, baptiſme, and juſtification, re-quireth of us to abſtaine from ſin (ſo far forth as poſſibly we may, and our feebly infirmi-ty will ſuffer) let us take all paines and dili-gence by the vertue of the Spirit of God, to caſt out from us al foulnes & filthineſſe, idola-try, blaſphemy, rebellion, hatred, murther,

whore-

whoredome, theft, & usu ry, & all other things contrary to the holy Law, if we will not be more then ingratefull towards Jesus Christ and open enemies of his Church, and our owne salvation. But because it is not sufficient for the inducing of a true and healthfull repentance, to acknowledge our miserie, to abhorre it, to confesse it, and to abstain from it, but we must also know, desire, & do that good which God commandeth in his word: we must consider the arguments that ought earnestly to stirre us up to the sanctifying of the name of God. First in that we are joyned, and made one with Jesus Christ in the supper, in that we are made flesh of his flesh and bone of his bones, in that we live by his holy spirit: ought not this upon good cause to exhort us to conforme our selves to the Image and likenesse of the holines of our Lord Jesus Christ? Can he dwell in us, nourish us with his owne substance, quicken us with his holy Spirit, joyne us unto himselfe by the bond of faith, yet so, that he, his holy Spirit, and faith, bring not forth in us good works? Moreover, forasmuch as he doth not give himselfe unto us halfe meale, and destitute of his qualities and riches, but accompanied with all spirituall gifts and blessings, adorned with righteousnesse and perfection accom-

accompanied with innocency and sanctification, how can we receive Jesus Christ enriched with all his graces, that the righteousnesse of our head may shine in us which are members; yea, shine in all our parts, aswell inward as outward? Must it nedes be, that the two parts of our soule, that is, our mind and heart, which ought to apprehend and take hold of the promises of God, which ought to receive by faith, the body and bloud of our Lord Jesus Christ, that is whole Jesus Christ, true God, equall in every respect to God his Father, and true man, made of humane body and soule: that this minde and heart (I say) must be applied to the meditation and love of worldly and wicked things, being destitute of the knowledge and love of God, & of the love of our Neighbour? Doth it behove our body, which is the Temple of God, to be profaned? That our eares, which were created of God to heare his word, should be stopped against it, and be opened to vanities, wanton talke, and unchaste songs? Doth it behove our tongue, which is bound by the right of creation, to sing the praises of God, & by the right of Redemption, to shew forth the Lords death till he come; that this tongue, which is so proper an instrument of the glory of God, should be mute to good-

goodnes, incessantly occupied in backbiting, slandering, blaspheming, or at the least, in speaking idle words, whereof one day we shall yeld an account before the Throne of the Majesty of God: Doth it behove our mouth, which ought to receive the blessed signe of the body and blood of our Lord Jesus, to suppresse the benefit of our Redemption, and to have Adders poison in it? Doth it behove our hands, which ought to take (at the Supper) the assured gage of the love of God, the infallible pledges of his league with us, the earnest penny of our Salvation, to be void of goodnes? And be full of that, be given to extortion, theft, murder, oppression, and violence? Doth it behove our feet, which ought to runne and make haste to goodnesse, to be ready & light to run to mischiefe? No surely: but as he which calleth us, is holy, so likewise must we also be holy. As he hath brought us by his holy Baptisme in his holy house, which is his Church, the Communion of Saints: even so likewise must we lead therein a good and holy conversation. As he which washed us from our sins by the precious blood of his Sonne Jesus Christ, so must we die to them, and live in righteousnes. As he hath called us to the incorruptible hope of the blessed resurrection & eternal life:

life: ſo muſt we liſt our hearts on high, and not be buried like Moles in this fraile and tranſitory earth. To be ſhort, ſeeing that the grace of God is ſet before us every day, and his holy word ſoundeth in our eares, to this onely end, that it may bring ſalvation unto us, and that (renouncing all ungodlineſſe and worldly deſires) we ſhould live ſoberly, juſtly, and godly in this preſent world, looking for the bleſſed hope and appearing of the glory of the mighty God, and of our Sauiour Jeſus Chriſt; we muſt pray unto this good God, that he would give us grace ſo to behave our ſelves towards him in living godly, ſo towards the poore in relieving them charitably, & ſo towards our ſelves in living ſoberly, that we may be found (at the end) irreprehenſible, by the meanes of that his well-beloved Sonne, our Lord Jeſus Chriſt. Tit. 2 11 12. 13. 14.

3. Of Thankſ-giving.

THirdly, we muſt give thanks to this good God, for the benefit of our redemption: and for this cauſe, the Ancients called the holy ſupper *Euchariſtia*, that is to ſay, gratefulneſſe, good grace, giving of thanks. For if ſo be, that our ordinary food and daily bread which God giveth us for the nouriſhment of our

our bodies ought to be sanctified by the word, and receiued with thankesgiuing: ought we not much more to thanke God for the heauenly bread, and for the nourishment of our soules, which is offered vnto vs, and really giuen vs in the holy Supper of Iesus Christ. And we see also how Iesus Christ himselfe sheweth vs an example hereof. For, when he tooke the bread of the Supper, S. Mathew & S. Markesay, that Iesus Christ blessed: and S. Luke expoundeth this word Blessed, when he saith, that he gaue thanks.

Now then, seeing that we see that Iesus Christ, when he tooke the bread at the Supper gaue thankes to God his Father, as he did also when he tooke the Cup, and that for the redemption of Mankinde; it is our duty to doe the like. And that we may the better be moued to giue thanks to God, we haue to consider the greatnes of the benefit of our Redemption, and the excellency of the gift which God giueth vs at his holy Table: which cannot be done, vnlesse we consider our miserable condition, which was before figured by the temporall captiuity of Egypt.

We see there how Pharaoh was strong and mighty: how he knew not the Generall: how he went about to kill all the seed of the Israelites, by the suppression and death of their

their men children. We see also how excessively he caused the Israelites to work without any hope of wages: how he would not suffer them by any meanes to sacrifice to the Lord, nor to goe forth of the land of Egypt.

Which thing continued not for one yeare or two, but for the space of foure hundred and thirty yeares. Here may we lively behold a draught of our misery. We were all lost and destroyed in Adam. We were all holden captives in the hellish Egypt, under the tyranny of a spirituall Pharaoh, which is the devill. This tyrant was strong and mighty: he suffered us not to serve our God. He made us to labour incessantly in slavish and unfruitfull works of sinne, to the establishment of his owne kingdome. He slew not only men children, but held us all indifferently, to utter ruine and destruction: And this tyranny had not only continued for a certaine time, but had beene eternall and and ever permanent, if the mercy and power of our God, had not plucked us out of it by the Ministry of the true Moses, which is our Lord Jesus Christ: who is the true Lamb which the heavenly Father hath delivered to death, to deliver us from it, and purchase us eternall life, as it is said, God so loved the world, that he hath given his only begotten

Sonne

Sonne, that whosoever beleeveth in him should not perish, but have everlasting life. Now then, seeing this good God hath done us so great a pleasure as to free us from the tyranny of the devill, of sin, of death & of hell: seeing that his love was so great, that he delivered his onely Son to the cruell & ignominious death of the crosse, for us which were the servants and bond-slaves of Sathan; his well-beloved for us which were his enemies, the just and the Lambe without spot, for us which were sinners and corrupt: the onely heire of Paradise, for us which were worthily heires of hell: ought we not to be ravished with admiration of this great and unspeakable love of God towards us? and our tongues to be for ever displayed to publish with a loud voice the praise of the benefit of our redemption? It is very reasonable. And therefore we see that Jesus Christ admonisheth us of our duty in this behalfe, speaking of the celebration of the holy Supper: Do this in remembrance of me. And S. Paul expresseth what remembrance this is, when he advertiseth us, that as often as we shall eat this bread, and drinke this cup, we shew the Lords death till he come. Seeing then that God requireth of us, a true acknowledging of the benefits which we receive at his

Luk. 22. 1 Cor. 11.

his hands and bountifulnesse by the meanes of our Lord Jesus Christ: let us take heed that we be not spotted with the fault of ingratitude: especially if we will not incurre the wrathfull displeasure of God, and acknowledge him for Judge, whom we would not acknowledge for a gentle and mercifull Father: As Saint Paul also to this purpose threatneth the ingrate and forgetfull, when he saith, Whosoever shall eate this bread, and drinke the Cup of the Lord, unworthily, eateth and drinketh his owne damnation. And rightfully is the vengeance of God displayed against them which wickedly suppresse the glory of God, in that which concerneth their owne salvation. For if so be that a murtherer ready to hanged for his wicked deeds, casting away, and refusing his Princes gracious pardon (and not vouchsafing to thanke him for it) deserveth worthily the Gallowes: Or if a child deserve the rod, for not giving once, I thanke you, to his Father, when he hath received at his handes great and singular benefits, much more wee (which for our sinfull and wicked deedes deserve to be hanged in Hell) if we contemne the grace of God, our Soveraigne Prince, and make no account of the everlasting benefits, which our heavenly Father

presenteth us withall in Iesus Christ, who is offered to us in ye Supper, by good right & reason, we (I say) are worthy to perish for our unkindnes & unthankfulnes. But here must we diligently mark the poynts that follow.

First, this acknowledging must be made to one onely God, by his onely Sonne Iesus Christ. For, even as God by his onely Son hath redeemed us from everlasting death: so will he, that to him alone, and by him alone in whom he is well pleased, we render thanks for his benefits. And we see how S. Paul setteth this forth unto us in many places and precisely in the Epistle to the Ephesians, where he saith, Blessed be God, even the Father of our Lord Iesus Christ, which hath blessed us with all his spirituall blessings in heavenly things in Christ, as he hath chosen us in him before the foundation of the world. But they which cal upon Saints put their trust in them, or in their merits, they also which make them patrons, and advocates to God ward and likewise they which trust in their owne strength, in their merits, will, or good workes, rob God of his glory, and cannot give his true thankes for the benefit of redemption. For we cannot give to any creature the least glory that may be, in the matter of our salvation, but we commit

sacriledge

sacrilege against God the Creator.

And therefore renouncing our selves & every living creature, let us say with the Apostle, Unto the King everlasting, immortall, invisible, unto God onely wise, be honour and glory, for ever and ever. 1 Tim. 1. 17.

Secondly, thanks must be given, not with the mouth onely, but with the heart also. For seeing that God is a spirit, he requireth a service of us, that is agreeable to his nature: that is to say, he will be served of us in spirit and truth. And therefore when the praysing of God for the benefit of redemption commeth in question, we must have our hearts lift up on high, and there must be a consent and mutuall agreement betwixt our inward affections & our tongues. And we see how David exhorteth elsewhere to the same, when he saith, My soule praise thou the Lord, and all that is within me praise his holy name. My soule I say, praise thou the Lord and forget not all his benefits. And the blessed Virgin signifieth the same in her song, saying, My soule magnifieth the Lord, and my Spirit rejoyceth in God my Saviour. Now all hypocrites and wicked persons, also they that sing and pray in an unknowne tongue are here reproved. For where there is no understanding, there is no

affection nor will, and consequently no faith: without which whatsoever we do, be it never so faire and glorious before men, it is but sin and abhomination before God. Let us take hed therefore, that in this behalfe we wander not, and go astray: lest we be condemned with the Jewish people, which honoured and serued God in vaine: inasmuch as they came neare unto him onely with their mouthes, and honoured with their lippes, but not with their hearts.

Esa. 26. 13. Mat. 15. 8. Psal. 34. 1.

Likewise, it must be done at all times and seasons that is to say, as well in affliction as in prosperity: and to this purpose, David protesteth that he will at all times give thanks unto the Lord, and that his praise shall be in his mouth continuall. And S. Paul admonisheth the Thessalonians, to give thanks in all things, adding, For this is the will of God in Jesus Christ. But this is cleane contrary to time servers, and to all them which in time of prosperity is wone upon the Gospell, and are well content, for that time to serue God, whom afterward in time of affliction they defie, and set at naught.

1 Thes. 5. 18.

The cause of this mischiefe is, for that they have not yelded themselves to the Church of God for a good end and purpose: as to extoll the glory of God, to seeke their owne

salvation

salvation, & the salvation of their brethren, but rather to make themselves greater in their goods and honours, and to satisfie their owne affections. And therefore it commeth to passe, that as soone as the Devill lifteth up his hornes against the Church of God, and persecutions be at hand, they melt away by and by in afflictions, as doth wax before the fire: they are offended and parted with the Sonne of the Crosse: they are sorry for the good they have done: they repent themselves that they were so hasty to confesse the name of our Lord Iesus Christ in the assembly of the faithfull: they wish they had never knowne God nor his word, nor his Church, nor his Ministers, because they make greater account (as Esau did) of one messe of pottage, then of the birthright & blessing of the heavenly Father: But let such manner of persons know, that it shall no more profit them, that they make a faire beginning and jolly holding up of their buckler: then it did Cain, Esau, Saul, Judas, For seeing that sentence is generall, that whosoever continueth unto the end he shall be saved: it followeth by the contrary, that all they which doe not continue constantly in the confession of the Sonne of God (but are hindered by their goods, and honours, love of the world, & feare

Gen. 7. 34.

of the faith, to set forth and declare with continuall traine, the benefit of our redemption: It followeth (I say) that such persons shall goe to ruine & everlasting destruction.

Last of all, this acknowledging must not onely be private, but publick in the face and presence of the whole Church: and therefore as David saith: What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vowes unto the Lord, even now in the presence of all his people. And againe, I have declared thy righteousnesse in the great Congregation. Lo, I have not refrained my lips (O Lord) thou knowest. I have not hid thy righteousnesse within my heart, but I have declared thy truth and thy salvation. I have not concealed thy mercy and thy truth from the great Congregation. So then, this ought to be well printed in the hearts of the weake, and those that are ashamed to confesse and praise only our Lord Jesus Christ. For seeing that God doth avouch us openly for his people, and giveth himselfe freely unto us, and to our children in the person of his well beloved Son our Lord Jesus Christ, we can do no lesse then avouch him publikely for our God and Saviour in the person of that same his well beloved,

Psa. 119 v. 13. 14. Psa. 40.

beloved Sonne Jesus Christ, our Lord and Saviour.

4. Of Love.

FAith, repentance, and acknowledging of Gods benefits cannot have place in us: and in vaine are we called Christians, or bragge of our selves, for the practise of the Commandements of the first Table, which concerne the Service of God before mentioned, unlesse we shew the effects by the keeping of the Commandements of the second table which concerne the love of our neighbour: without which we cannot worthily present our selves to the holy table of Jesus Christ our Lord. And therefore it is, that Jesus Christ himselfe, in the Sermon at the Supper which he made to his Apostles, the same night that he was betrayed and delivered to death for us, did diligently beat this point into their heads, saying, By this shall all men know that you are my Disciples if ye have love one to another. Iohn 13. 35. And againe, This is my Commandement, that ye love one another, as I have loved you. Greater love then this hath no man, when any man bestoweth his life for his friends. Ye are my friends, if you doe whatsoever I command you. To the same end tended al-

also that, that the same night Jesus Christ washed the feet of his Apostles which after washing he said unto them, Know ye what I have done to you? Ye call me master and Lord: and ye say well, for so I am. If I then your Lord and Master have washed your feet: ye ought also to wash one another's feet: for I have given you an example, that you should doe even as I have done to you.

We must therefore (according to the commandement and example of the Sonne of God) be furnished with true and hot love, that we may worthily present our selves to the Lords Table. If we will have a true description of his love, we must take it of Saint Paul, which painteth it out in lively colours, writing to the Corinthians, in this sort. 1 Cor. 13. 4. Love (saith he) suffereth long, and is bountifull, love envieth not, love doth not boast it self, it is not puffed up, it disdaines not, it seeketh not her owne things, it is not provoked to anger, it thinketh not evill, it rejoyceth not in iniquity, but rejoyceth in the truth. It suffereth all things, it beleeveth all things, it hopeth all things, it indureth all things. See what manner of love ours ought to be: every one of us must endevour that all the parts of this description may rightly agree unto us: we are many wayes and

and in sundry sorts exhorted to this love & brotherly concord, in the holy Supper of our Lord Jesus Christ.

First, in that, that we must wait one for another, and that is not lawfull for every one of us to celebrate the Supper particularly, & apart: but when the whole Congregation is assembled together, all the faithfull must take, eat, and drink the bread and wine of the Supper, according to the commaund of Jesus Christ: Take ye, eat ye, drinke ye all of this: It is a true signe and testimony of the unity that ought to be amongst us. 1 Cor. 11.35. Mat.26. 26. Mat.14 22. Luk.22. 19.

Moreover in that, that being all gathered together in one house of God, which is his Church, we doe there all call upon one selfe-same Father, which is in heaven: we have all one selfe-same head, Advocate, and Intercessor, which is Jesus Christ; we are all quickned with his holy Spirit which dwelleth in us: in that, that we have all one selfe-same word of God: in that, that we all eat of one selfe-same spirituall meat, and drink also of the selfe-same spirituall drink: in that also that we all pretend as brethren to one selfe-same inheritance, which is the Kingdome of heaven, ought not this to enflame us with true and hot love? Mat.12 Ioh.11. 17. 1 Tim. 3.1 1 Io.3.

Finally, the making of the Bread and Wine

Wine of the Supper, doth teach vs also what unity and concord we ought to have one with another: For as we see that the bread is made of many cornes, and yet notwithstanding afterwards it is but one selfe same lumpe of bread: as we see also that the wine is made of many clusters of grapes, and yet after it is made, it is but one onely wine: in like sort must the Christians which are many in themselves, be joyned together through love in one body, which is the Church, whereof Jesus Christ ought to be the Head and Leader. But we must note, that this love whereunto we are exhorted, by so many reasons of the Supper, cannot be where there is envy, brawling, contentions, rancour debate, and division: and therefore, before we come to the Supper (which is a witnesse of our agreement, as well with Christ, as with his Congregation) if we have had any strife and contention with our brethren we must lovingly reconcile our selves unto them. If any man have offended us, we must frankly and freely forgive our brethren, yea, our enemies, as we would that our good God should pardon us; and as we see how Jesus Christ our Lord, hath left us an example of his love, when he prayed to God his Father for

Mat. 5. 23.

Luk 23. 34.

his

his enemies which put him to death: as we reade also that S. Steven did the same. Againe, we must also marke that this love ought to be practised to all estates. Kings must love their subiects: they must be Nurses of the Church of God, lovers of common peace: they must use their people with all moderation and clemency. So likewise must the people honour the King; they must be obedient to all his Lieutenants and Officers. The Pastor must love his flocke: he must watch, take paine and pray incessantly for it. So likewise must the Sheepe love their Pastor, the Fathers their Children, the Children their Fathers and Mothers, the Wife the Husband, and the Husband the Wife, the Masters their Servants, and the Servants their Masters: and every one in his calling, must endeavour to exercise love in that vocation whereunto God hath called them. For, otherwise it will be impossible for us to doe our duties faithfully, as well towards God, as towards men, if the rule of love doe not guide and governe us in all our doings. Which love increase in our hearts, O deare Father, for the love of thy onely Sonne, and our onely Saviour Iesus Christ. Amen.

Act. 7. 60.

Isa. 49. 1 Pet. 2 23. Ro 13. 2.

1 Sa. 12. 23.

Other

Other necessary observations, for them that will come to the Lords Table.

IN the foure Articles aforesaid, consisteth the true examining of our selves, notwithstanding we must take good heed to these points and notes which follow.

First, we have to note, that we must not cast our heads, and bend our braines, to examine curiously another mans life: as many doe, which search out and scan so narrowly the blemishes of their brethren, that they forget their owne. It is to be wished, and we must procure it as much as lyeth in us, that the Church of God may be maintained in purity, without shew of offence: But, forasmuch as in this world, Corne shall alwayes be mixed with chaffe, weeds with wheat, good fish with bad, Iudas with true Apostles, foolish virgins with wise, none of us must be offended therefore. And moreover, let every man endeavour to finde that perfection in himselfe, which he desireth to bring into another.

Mat 3. 31. Mat. 12 24.

Secondly, we must not thinke that faith, repentance, giving of thanks, and love, and other vertues which God requireth of us, can be perfect here in this world: for there will

will be alwayes in us (how regenerate and new borne so ever we be) some remnants of sinne, of incredulity, of lacke of repentance, unthankfulnesse, of selfe-love, which is directly contrary and opposite to the true love of our neighbour. As long as we live, the flesh will fight against the Spirit, the devill, and the world will make war against us, as the lives of the Patriarkes, Prophets, and Apostles, do sufficiently witnesse unto us: so that even at the last breath of our life, we shall have need to crave of our God, that he would forgive us our sinnes through his Sonne Jesus Christ. Ro. 7. 25. Gal. 5. 2. 1 Pet. 5. 8.

Notwithstanding, so farre it is, that the imperfections which are in us, should cause us to draw backe from God, and from this holy banquet, that rather (so that we be displeased with our selves for them) they ought to cause us to come the sooner: to the intent, that as poor afflicted creatures we might more gredily and with greater desire receive Jesus Christ, which is the true shepheard of our soules.

Thirdly, although it be not required of the worthy comers to the Supper, to have a perfect faith, perfect Repentance, perfect giving of thanks, perfect love, yet must they be (notwithstanding) true, and proceed from the

the heart and from the spirit. Our faith must not be falned: our repentance must not be counterfeit and painted and that of hypocrites: the thanks which we give unto God, must not come onely from the mouth: neither must we love our brethren in word onely and not in deed: but let the whole profession of our faith and Christian life above all things be farre from ostentation and hypocrisie: so that we take more paynes, to be good Christians indeed, and before God, than to be so counted and taken before men. Which grace, Lord for thy Sonne Jesus Christ his sake, grant unto us.

Of those that refuse wilfully to come to the Lords Supper.

But, as there are many which doe amisse, in presenting themselves unworthy to the Communion: so there are many which doe amisse on the contrary side, in that they will by no meanes come, nor present themselves to that holy banquet, for feare of communicating (as they say) unworthily, and so consequently to be culpable of the body and blood of Jesus Christ. But let them that abstaine of set purpose from the Lords holy Table, know that it is no lesse fault upon an unthank-

unthankfulnesse & contempt, to abstaine from the holy and sacred meanes which God presenteth to vs at the Supper, then to receiue them worthily: as we see that a patient which being very sicke, maketh no account of the receit and diet which the Physitian hath prescribed, is no lesse faulty then he which abuseth, or vseth it not competently, as the Physitian hath appointed.

Therefore, let not this sort of people flatter themselues, as though by this meanes they could be excused both before God and men: seeing that it is a most certaine truth, that so haynous ingratitude is in no wise to be admitted or worthy excuse. For first of all, such men doe willingly contemne the Commandement of Iesus Christ, which saith to all his; Doe this, take ye, eate ye.

Secondly, they contemne the blessed remembrance of the death and passion of the Sonne of God, who commandeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption: that is to say, the precious body and blood of Iesus Christ, which are giuen and distributed to all faithfull Christians in the Supper: according as it is said: This is my blood, which is shed for the remission of

your

your sins. Finally; they despise the Church and the unity thereof, and willingly Excommunicate themselves from the Communion which the faithfull have in the Supper, as wel with Jesus Christ, as one with another. We sée therefore how fondly these contemners of the Lords holy Supper do fall, and are utterly inexcusable. And therefore let us take good héed that we follow them not, if we will not be punished with them, which for their Oxen, Farmes, Wives, and traffick of manchandice, refused to come to the Marriage in the Gospell.

Mar. 12. 7. Luc. 14. 22.

Contrarywise, of them which come unworthily to the holy Supper of the Lord, ought not to be thereunto admitted.

These have not faith, & sinne against the first Article.

ALl Atheists, that is, such as are without God, misbeleevers, ignorant of God and his word, all Hereticks and false Prophets, all Magicians, Idolaters, and superstitious, which are partakers of the table of devils: likewise all they which have but an Historicall faith, all the adherents and ministers of the Romish Antichrist, and they that establish by any manner (whatsoever) his kingdome, or depend thereon: Also all they which have not yéelded themselves to the

Church

Church of God, and have not made profession of our faith: Finally, all they that customably sweare, either by the name of God, or by their Faith and apply it to traine matters and causes of no value all those ought to abstaine from the Lords Table; forsomuch as they have not a true trust in God: without the which we cannot be members of Jesus Christ, nor consequently be apt and meet to receive life of him, which is the onely head of the true faithfull.

These have not Repentance:

ALL they which live slanderously, all impenitents, and unthrifts, all contemners of God, of his word, and of his holy assemblies all blasphemers, and tempers of the Name of God, all despisers of correction and Ecclesiasticall Discipline; They also that haunt and frequent ordinary evill company, which walke in the counsell of the wicked, which stand in the way of sinners, which sit in the seat of the scornfull. To be short they in whom appeareth no amendment of life, no regeneration, and they that commit haynous and infamous vices, and such as are to be punished by the Magistrate, all these after that they are knowne to be such, ought not

These, sinne against the second Article

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to be admited to the Supper: & if they present themselves unto it, they ought not to be received lest that which is holy, be given to Dogs and Swine, to the great dishonour of God, & slander of his Church.

Mat. 7. 6.

Of them which sin against the third Article: which consisteth in giving of thanks.

WIthout true faith and repentance, we cannot be met to set forth the praises of God. who will not be praised by the mouth of the wicked. And therefore all Infidels ignorants, & impenitents sin also against this Article, and ought not to be received to the Lords Supper. Also they that are mad, or fooles, either by nature, or some other accident. The also which by reason ý they be under age (as little children) cannot shew forth either the Lords death, till he come, nor are capable of the Supper of the Lord.

These, are not thankfull.

Finally they which by fragility, unkindnes, and contempt in time of persecution, did forsake Gods cause and renounce the name of our Lord Jesus Christ, ought not also to be admitted thither. unlesse that they do first make open confession of their fault, and be reconciled to the Church of God.

Of

Of them which sin against the fourth Article: which consisteth of Love towards our Neighbour.

The disobedient to Father and Mother, to the Majestrate, and to all superiors, the seditious conspirators, fighters, murtherers, and such as beare malice and hatred against their neighbours; they that are carried away with the fire of revengement, whoremongers, adulterers, incontinent bugkerers, drunkards, and gluttons deceivers, thieves and usurers, back-biters, mockers, false witnesses, lyers, and common perjured persons: and in summe, all they which make an art of the breach of love towards their neighbours, contained in the second Table of the Law of God, ought not to be received to the Supper. For, seeing that the Scripture pronounceth thus, that such sort of men as have no acquintance of God, are shut out of the kingdome of heaven and shall not dwell in the Lords holy Mountaine: they ought of right to be shut out from the sacred signes, whereby the faithfull are joyned to Jesus Christ, and made possessors of eternall life.

These are void of care.

Eph. 5. 5.
Ps. 15.

Prayers for private houses and Families.

Morning Prayer.

O most gracious God, and loving Father, we heartily thanke thee for all thy loving kindnesse so abundantly shewed towards us for our Election, Creation, Redemption, mercifull Vocation, Justification, Sanctification, continuall preservation, for that most assured and most comfortable hope which thou hast given us of our Glorification in the world to come. We praise thy glorious goodnesse for so mercifully preserving us this present night, and delivering us from all dangers both of body and soule: for that thou hast granted us so sweet and comfortable rest, and hast now presently brought us unto this present day. And as thou hast safely preserved us unto this present houre from all the danger of this life: so we desire thee to continue this thy favour towards us this day, and the whole course of our life. Suffer us not, by the vaine allurements of this world,

world, to be drawne away unto sin & wickednes. Assist us with thy grace & holy spirit that we may not spend our time vainly, or idlely; but that we may alwaies be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our owne consciences. Grant that in all our consultations, words, and works, we may ever have thee present before our eyes. Amen.

Evening Prayer.

O Most gracious God, and loving Father, we heartily thank thee for all thy loving kindnes, so abundantly shewed towards us: for our Election, Creation, Redemption, mercifull Vocation, Justification, Sanctification, continuall Preservation, and for that same assured and most comfortable hope which thou hast given us of our Glorification in the world to come. We do praise thy gracious goodnesse, for so mercifully preserving of us this present day, and delivering us from all perils and dangers both of Soule and body, and giving us all things necessary for this present life, as health, food, apparell, and such like. This gracious goodnesse of thine, we beseech thee O Lord, to continue towards us for ever. And here we offer up unto thee, our Soules

and bodies, our lives and all that we have, in assurance that that cannot perish wholly is cõmitted unto thee. Take us into thine hands and keepe us this night, that our bodies may sleepe, and our soules may watch for the coming of thy Son Christ: that so both our bodies and soules may be the more apt, and the better able to serve thee in that state and calling, wherein thou hast thought good in thy great mercy to place us.

Then, Morning and Evening as followeth.

WEe confesse & acknowledge, O most mercifull Lord, that we are most miserable and wretched sinners, aswell by the originall corruption of our nature, as by the course of our evill and naughty life: we have and doe daily transgresse and breake thy most holy lawes and Commandements, both in thought, word, and deed. By the meanes of this sinne and corruption of ours, we doe continually deserve most just condemnation and to be for ever cast out of thy presence. Yet such is thy goodnesse against towards us, that in mercy thou wouldst not suffer us thus in our sinnes to perish: but hast sent thine owne deare Sonne Jesus Christ, to take upon him

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whatsoever is due; to reconcile, and make us at one with thee again. In him therefore, and through him, we come unto thee, beseeching thee for his sake, that we feeling the grievousnesse of our sinnes, and groning under the burthen of them, may feele the release and ease of them. In that we through thy holy spirit be assured, and stedfastly doe beleeve that Christ hath borne the burden of them, even for us. Grant O Lord, that we being assured hereof in our consciences, may through thy holy spirit be renewed in the inward man, to hate, detest, and abhorre sinne, and to study to live according to thy blessed will during our whole life.

We doe not onely pray for our selves, but also all the whole Church, especially, such as be persecuted for thy word: Grant unto them, that whether it be by death or life they may glorifie thy Name to the worlds end. Be mercifull to this Church of England, Scotland, and Ireland, we beseech thee good Lord, preserve every part and member of the same, especially thy servant Charles, our most gracious King. Grant him all such gifts as be needfull for so high a calling to the advancement of thy glory, and the benefit of this Common-wealth, to the establishing of the perfect government of thy

Church, to the rooting out of Superstition and to the governing of his subjects in peace and tranquillity. Defend him, O Lord, from all Conspiracies, Treasons, Rebellions: & so worke in the hearts of his subjects, that (knowing his authority doth come from thy heavenly Majesty) they may with dutifull hearts obey him, in thee, and for thee. And here (O Lord) we prostrate our selves, and yeeld unto thy divine Majesty, from the very bottome of our hearts, all possible praise and thanks for the wonderfull deliverance of our most gracious King and Queene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, assembled together in Parliament, by Popish treachery appointed all Sheepe to the slaughter: And that in most Barbarous and Savage manner: no Age yeelding example of the like cruelty. Give us grace, good God, never to forget this thy great mercy towards us. Preserve the Counsell and Magistrates of this Realme: that being enlightned by his holy Spirit they may defend thy truth, suppresse wicked-nesse and maintaine equity. Behold all thy Pastors, blesse their labours, increase the number of them, place over us thy Church a painefull Watchman, remove all vile

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Lubbers, and confound the power of Antichrist, and turn the hearts of the people, that they may be obedient unto thy truth. Bless the two Universities, Oxford & Cambridge and all the Students of the same, with all Schooles of learning. Behold all those that be afflicted with any kind of crosse, that they may profit by thy correction in newnesse of life, through Jesus Christ our Lord. In whose name for these mercies, and whatsoever else thou knowest to be needfull for us, and for thy whole Church, we pray unto thee as he himself hath taught us in his holy Word, saying: Our Father, &c.

The Lord make his face shine upon us and be merciful unto us: the Lord turne his favourable countenance unto us, and grant us his peace. The grace of our Lord Jesus Christ, and the love of God the Father, the most comfortable fellowship of the holy Spirit be with us, preserve, and keepe us, this day & this night, and evermore. Amen.

Another godly prayer to be said at all times.

O Eternall & everlasting God, which hast made thy dwelling above the heavens, & by the Scepter of thy might, dost rule all

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the powers of the world, all which should sound to thy praise, & redound to the honour of thy glorious name: we most vile wretches whom thou hast made of the dust of the earth, throw downe our selves here before thy Majestie, unworthy to be made thy footstoole, submitting our selves unto thee; and acknowledging our sins, we appeale to thee for mercy. We confesse (O Lord) that our wickednes is great, our misdeeds many, and our sins innumerable: and thou art just, thy judgements are ouer all the world, and the punishments due for our sins are intolerable. Forgive them, O Lord, forgive them: mollifie our hard hearts, and give us light spirits, that we may see our sinne, and learne to tremble before thy Majestie, and feare to offend any longer. Oh be thou favourable unto us, for else we are lost for ever. If thou be angry, what may make us merry? If thou be offended, how may we be pleased? If we have lost thy favour, what friendship can helpe us? If thou withdraw thy face from us, what good shall our riches doe? If thou be not on our side, what shall we doe with the helpe of man? If we be whole in body, and sick in soule: rich in substance and poore in goodnesse, have the world at will, and know not how to use it; If we have such liberty to doe

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what we would: and yet so sinfull to doe nothing as we should: Oh the sin of so corrupt hearts, what misery will it bring us? what woe will it work us? how many plagues are there ordained for so great sinnes? and what a continuall paine will our ungodly pleasure purchase for us? O Lord, if thou letst us live here a while in wealth and ease, to the end we shall live for ever hereafter in misery and woe: alas that ever we were borne, to so much woful payes! O turne be that from us (O Lord) and continue thy mercy towards us for ever.

We confesse that our sinnes have well deserved thy wrath, and our wickednes is great enough to provoke thy anger: and we know that thy mercies already shewed unto us, have bin more then our deservings: we have always felt thy fatherly affections towards us, when we have shewed our selves unnaturall children, & rewarded thy evill for good. Oh Lord forgive it us, forgive our ungodly behaviour, and lay not our sinnes to our charge: but good Father, continue thy mercy towards us still. Looke favourably upon this Realme, blesse us with thy goodnesse, and defend us from Satan and all his ministers, overthrow their devilish devices, and betray their ungodly policies: preserve our

King.

King, whom thou hast placed ouer us, let him rule faithfully in thy feare: make his dayes happy, and send him a long life, if it be thy good pleasure: and when this his Princely state here on earth shall cease, giue him an heauenly Kingdome, where he may raigne with thee for euer.

Bless our most Noble and Illustrious Prince Charles: Bless also, we beseech thee the Lords of his Majesties most honorable priuy Counsell, make them wise in thy feare to giue such counsell as may tend to thy glory: let his Nobles know that their Honours consist in thy worship: Teach Magistrates to humble themselues, and seeke the aduancement of thy glory: let them know that they are not placed in office by thee to gouerne as they list, or do that which seemeth good in their owne eyes; But to suppresse sinne, and support vertue. Let them draw their swords to cut downe vice, and imbrace godlinesse and that which is onely their worship: teach the Ministry, to teach the truth vnto their flocks, and seeke the safety of thy people, and not their owne priuate gaine: Let them not be such as can teach others and not themselues; that can sheare the sheep, and not feed the flock; Let not the desire of filthy lucre make them

careleſſe

carefully to doe their duty. But let the remembrance of this (which will call them to an account) cause them to have a care of their charge. Teach Fathers of households, Mistresses and Dames, Children and Servants to serve thee, and leade their lives in thy feare. O Lord learne them to know, that to dwell under thy defence, is onely to be happy; and not to obey thee, is to be accursed, and to heape up to themselves wrath against the day of wrath. When every man shall be rewarded according to his works. Let the power of thy Majesty (which canst with a word shake all the powers in heaven and earth) strike so deepe into our hearts that we may let more by thy labour, then all the false countenances of the world, which are but vanity. Let not any thing be our delight but that which may please thee: and let nothing make us sorry, but that which doth offend thy Majesty. Also we beseech thee to looke upon thy whole Church (wheresoever) and with favour behold it: comfort the afflicted members thereof, deliver them with speed, or give them patience to tarry thy leasure. Let them not faint in that good course they have begun, that tender for thy truth: but be thou their helpe in trouble, and lay no more upon them then they are able to beare. And

although we at this time here at home, have not so great cause to complaine, as many of our Brethren in other Countries, because thou (O Lord) hast dealt more favourably with us then with them: yet let us not be proud of our estate, but give us hearts of humility, to prostrate our selves before thy Majesty: for we know that our deservings are not such, nor thy hands not so shortened, but that thou canst strike us as well as them. Let not so great wickedness lodge in our breasts, that our prosperity should make us forget thee. Although we stand now in security, and think our selves out of danger, yet thou canst quickly set the Nations about us, upon our eares, and give us over to a worse mischiefe, even through our selves: thou canst bring a whole man sick body, and a living body a dead corps, & all our pleasures may soone be gon: the adversity of one houre may make us to forget all. Our sinnes have truly deserved these, and greater Plagues, but that thy mercy towards us hath been great: which we beseech thee forever to continue. Forgive us our sinnes, and pardon us, for thy Sonne Christs sake: quicken us as thou art wont to doe thy chosen: give us a taste of the joyes of thy kingdome, that we may know it is better to be poore in

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in thy house, then to dwell in the tents of the wicked and ungodly. Let not the vain delights of this corrupt world leade us unto vanity: nor let the alterations of this changeable time turne our hearts from thee: but teach us to learne, that thou art alwaies one and the same and dost never forget those that put their trust in thee. We know that thy Fatherly care over thy children is great; that they shall not lose a haire of their head, but thou wilt know how they part from it. O learne us, for so great love, to love thee againe, and feare to offend so deare a Father: keepe farre from us the breach of thy lawes, covetous minds, lying lips, swearing tongues, malicious hearts, unchast and ungodly behaviour, which doth offend thee, and provoke thy anger against us: and beat downe our stout stomacks that we may stand in awe, and feare thy displeasure, that the plagues due for our sinnes may be turned away from us. O Lord make us wise in time, plant in our hearts a love to thy judgements, and alwaies to have in mind that thou which madest the eye must needs see, which madest the eare, must needs heare, and thou which searchest the hearts and reins, must needs find out our wickednesse. And because of our selves we are not able to doe any thing that is good, but prone and

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apt to all kind of sinne and wickednesse, we beseech thee to assist us with the ayd and helpe of thy holy Spirit: that we may through the same doe those things which of our selves we are not able, that it may be to thy glory, and for the health of our owne soules. Oh let these our prayers pierce the heavens, and enter into thine eares; and give us these, and all other things necessary for us from this time, to the end of our lives, and after death a life to live for ever, for thy deare Sonne sake:

In whose name we begge it of thee in that Prayer, which he himselfe hath taught us, saying: Our Father, &c.

FINIS.

Certaine
GODLY RULES
Concerning
Christian Practice.

1 EVery morning so soone as thou awake, remember the Lord early in thy bed, and let thy soule send by the wing of Faith, a thanksgiving, as the first fruit of the morning: let this be done upon the instant of thy waking, before thy soule be stained with sinne: Do therefore thou observe and doe this: For them that honour me, I will honour, saith the Lord. Ps. 63. 45. 6. Ps. 50. 23. 1 Sam. 2 30.

2 Being now risen out of thy bed, make haste to offer unto God thy morning sacrifice of Prayer and thanksgiving, (with this care that no one of thy family be wanting.) In which Sacrifice remember thou give hearty thanks to God for all his mercies and benefits bestowed on thee, whether Spirituall or Temporall, and forget not to be thankfull for 1 Thes. 5.

thy late preservation this night past: and making an humble confession of all thy sinnes see thou sorrow for them: and if thou canst not sorrow, be troubled then in spirit with griefe, because thou canst not mourne. And after an earnest desire of pardon, aske those necessaries fervently, which are requisite either for thy soule or body; as also desire a blessing upon thy labours the day following. And having made an end of this thy duty, see thou rise up in the assurance of Faith, that God for his Christs sake hath accepted of thy sacrifices, and hath put away all thine offences: stand then, and hold thee still by Faith. For without Faith, it is impossible to please God.

Heb. 10. 22.

Heb. 11. 6.

Ier. 23. 24.

☞ 3. In what place soever thou art, be fully perswaded in thy mind, ẏ thou art in the presence of the living God: let the remembrance hereof, worke in thee reverence to his Majesty, love to his Children, and feare of offending.

Pro. 15. 3. 2 Cor. 2. 17. Act. 13. 33.

4 Make conscience of idle, vaine, unhonest, and ungodly thoughts: for these are the roots whence sinne hath 'its first being, for which cause suffer not these to grow in the garden of thy soules Paradise, but speedily pluck them forth, that so God may delight to rest & walke in thee, not onely at Oven tide, but all the dayes of thy life: See therefore no care be lacking

Deu. 4. 12. Ier. 4. 14. Mar. 7. 21. 22. 23. Gen. 6. 5. 6. 7.

ing to prevent sinne before it come to action: for wicked thoughts were scarce, that the wrath of God came upon the children of disobedience.

5 Be fully perswaded in mind, that thy present estate is best for thee, whether prosperity or adversity, whether poore or rich, because it is of the good providence of God: and without his will nothing befalleth his children: let this be the staffe of thy soule, leane thou stedfast on the Lord by Faith. For he hath said, I will never leave thee, nor forsake thee.

6 Put away jesting, with wilfull talking, remembring this, thou keepe thy tongue from evill, and thy lips, that they speake no guile, for in many words there cannot want sinne; therefore to refraine, is discretion: and when thou speakest, to speake the truth is wisedome: for death and life are in the power of the tongue, and they that love it, shall eate the fruit thereof; for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

7 Indeavour to have fervent love: for the gift thereof is sweet, it covereth a multitude of sins: for this cause love thine enemy, for so thou art commanded, if he wrong thee, wrong not thy self by revenging, (for so it is written) Vengeance is mine, and I will repay saith the

Lu. 12. 22. 23. 24. Mat. 10. 29. 30. 31. Heb. 13. 5. 6. Ephe. 5. 4. Ps. 34. 12. 13. Pro. 10. 19. and 17. 27. and 18. 21. Iam. 3. Mat. 12. 36. 1 Pet. 4. 8. 1 Ioh. 4. 7. 8. Mat. 5. 43. 44. 45. Rom. 12. 14. 17. 18. 19. 20. 21.

Lord: learne therefore & obserue, that to hurt thine enemy, is to doe him good, and so doing, thou shalt heap coales of fire upon his head. Be not therefore ouercome of euill, but ouercome euill with goodnesse.

Ec. 26. 12.

8 Take héed of Anger, for it causeth strife: a soft answer appeaseth wrath: For as a fire (mans nature) if thou blow it, it will kindle, but if thou spit on it, it shall be quenched: but if patience be wanting, this fire will flame: seeke peace then with all men, if possibly thou canst, for change of words gendreth strife: therefore silence (as water) is fittest for this heat: for note, the wrath of man doth not accomplish the righteousnesse of God.

Pro. 14. 29.

Rom. 12. 18. Iam. 1. 19. 20.

9 To doe good and to distribute forget not, for with such sacrifice God is well pleased. Wherefore stop not thine eare at the cry of the poore, lest thou likewise cry, and God will not heare; and when thou doest good, remember this, vse no discomfortable words, neither raging speeches (as the manner of some is:) for iudge ye, is not a good word more acceptable then a great gift? and a gracious man giueth them both but a foole reproueth courtiship in getting this whatsoeuer you would that men should doe to you, euen so doe ye to them, for this is the Law and the Prophets.

Heb. 13. 16. Rom. 12. 13. Pro. 21. 13. Pro. 17. 5. Ec. 18. 14. 16. 17. Mat. 7. 12.

☞ 10. Be

10 See that in word, and conversation of life, thou become a president for others to imitate, let this be done without hypocrisie and forget not in all things to keep a good conscience, for this will bring a man peace at the last.

11 Practice in thy life true humility, for God resisteth the proud, and giveth grace to the humble. For what have we, which we have not received? Oh what is man, that we should be proud? Learne therefore meekenesse by the example of our Saviour Christ, who though he were God, yet take he upon him the shape of a Servant, in which forme he said, learne yee of me, that I am meeke and lowly in heart.

12 If at any time a good motion doe rise in thy mind, suffer it not to goe forth unbelieved, but cherish it, either by reading, meditating or praying, for this is a sparke of Gods grace; now the meanes to make this sparke become a fire, is chiefely Prayer.

13 Whensoever thou fallest into sinne, speedily recover thy selfe againe by repentance, and lye not therein with the dead, but rise againe by Faith in Christ, as being alive to God.

14 Whatsoever thou takest in hand, remember thine end, so shalt thou never doe

Pro. 15 16. Psa. 37

1 Pet. 5. 4.

Iam. 1. 16. 17.

Phil. 2 7. 8. Mat. 11. 29.

Rev. 3. 20. Can. 5. 4. 5. 9. 2 Cor. 3. 5. 1 Thes. 5. 19.

Ephe. 2. 26. 27.

Heb. 3. 12. 13. 14.

Eccl. 7. 36.

amisse, if at all times thou esteeme the day of thy life, as the day of thy death: for there is nothing so certaine as it, & there is nothing so uncertaine as the time of it: be therefore sober and watching, that Christ at his comming may find thee waking, and for thy better watch let this sound be alwayes in thine eares: Arise ye dead, and come to judgement.

Deut. 32. 29. Psa. 39. 4. Mar. 13. 33. 39.

☞ 15 So spend the Sabbath all thy life, that thy soule at death may rest in blisse: no worke therein see thou doe, save works of honour approved by that day, as to feed the hungry, cloath the naked, visit the sick, comfort the afflicted: doe this, and thy soule shall live. Have a care thou fast from sinne, for holinesse becommeth the Day, as well in thoughts as in word, as well in word as in action, and think it not enough that your selfe can doe thus, but also have a care that your family be like minded, together heare the word with reverence, pray publikely and privatly, spend the day in holy conference: and let thy soule swim in heavenly meditations: so shalt thou never be alone, for God is with thee.

Exo. 20. 8. Exod. 31. 14. 15. 16. 17. and 35. 2. 3. Mat. 25. 34. 35. 36. Ier. 4. 14. Ier. 27. 21, 22, 23. Neh. 13. 15, 16, 17, 18, 19.

16 The night being come, call thy selfe to an account, how thou hast spent the day past, thy misdoing repent, with this resolution in thy selfe, to spend the remainder of thy life after a better manner, (and with a better conscience)

Pro. 28, 13, 14.

nues) than heretofore thou hast done: let this be the whole course of thy life, and forget not to be thankfull to God, for those good duties, which by his assistance thou hast performed the day past.

17 Sleepe not at night, before thou hast commended thy selfe (& thy whole family) by prayer into the hands of God, and that not lazily upon thy bed, (as the manner of some is:) But humble thou thy soule before the Lord, kneeling meekly on thy knees, (having our Saviour Christ for an example, that not onely in this, but in all things else we may be found followers of him) for what knowest thou (if being fallen asleepe) whether ever thou shalt rise againe to life, or not? take heed therefore, for as the Tree falleth, so it lyeth: as death leaves thee, so shall judgement find thee. Mat. 26,39. Ec. 11. 3,9. and 12,14.

18 Walke as the Children of light: and passe the time of your t welling here in feare, knowing that the day of the Lord will come as a theef in the night, in the which the heavens shall passe away with a noise, and the Element shall melt with heat, and the earth with the workes therein shall be burnt up. Seeing therefore that all these things must be dissolved, what manner of persons ought we to be in holy conversation and godlinesse? For we know not the time, neither the houre when our Ephe. 5, 8. 1 Pet. 1, 17. 2 Pet. 3, 10, 11. Mat. 24. 42. Mar. 13. 33.

Mar. 24.26 Mar. 13.37

our Lord will come: Be yee therefore sober: Watch and Pray, (and blessed is that Servant, whom his Master at his comming, shall find so doing) now those things that I say unto you, I say unto all men, Watch.

Fiat altera Editio.

Goil. Bray.

17. of March 1640.

FINIS. I. D.

workings or else will account them no better then Fables, as they doe all things else which concerne Religion. But yet let such men now know (as one day with woefull experience they shall feele) that these & many moe wonderful works of God in earth and his wonders in the deep (besides his counsels & iudgments revealed in his word) do assure those that feare God, that there is an hell.

18 Who is so ignorant that he doth not see and know, how in all things both naturall & supernaturall, there is an opposition and contrariety? And therefore also a God, and a Devill, a heaven, & a hell. This hell, in the day of doome (as touching the paines and torments to be laid on the Devill and his adherents) shall be therein so inlarged & redoubled, that the darknesse of Cimmeria, and all the darknesse of the earth besides the fire in the region that compasseth the earth, the fiery flames, lightnings, thunder, and tempests, the smoke, terrible noise and roaring in the mountaine Ætna, the fearefull visions neere the Iland of Devils, the chilling cold, & frozen Ice in Frigida Zona, the inundaughts and swallowing Gulfs of waters, the whole barrennesse of the Earth, with all bitternesse, filthy, and whatsoever else may offend the senses of damned men,

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(the punishment of sinne) shall be gathered together into one Chaos of confusion, whereinto Satan with his Legions of damned spirites (which are now for a time let loose to remaine and converse in the fiery Region of the ayre, in the hollow caves and dungeons of the earth, and in the waters, where it hath pleased God to appoint them) shall be plunged for ever and ever.

19 Therefore let hell be where it hath pleased God in his secret counsell to place it, to men unknowne: whether in the East, or in the South, under the frozen Zone, or under the burning Zone, or in a pit, or a gulf that shall eternally participate of both, it maketh to us no matter of exception. For, most true it is, that S. Gregory saith, The wicked shall be cast into meer darknes, that they may there gnash their teeth, which delighted here in nothing but gluttony. For heat and burning, commonly make men to weep: & cold causeth men to beate and gnash their teeth. In hell (saith he) there shall be cold intolerable, fire unquenchable, the worme immortall, stinke that cannot be endured, darknes palpable, then horrible scourges of devils, & the fearefull sight of devils.

Greg. super illud Mat. Ejicientur in tenebras.

20 Thus much then we learne hereby concerning hell, that it is a most fearefull

horrible place, into which the soules of all that live ungodly in this present world, and in unbeleefe are carryed after death, by the Devill & his Angels: even as contrariwise the soules of Gods children which live in his feare, and in Christian obedience in this world, are carryed up into Abrahams bosome as Lazarus was, and are in the hands of God, where no torment can come neare them. For, as S. Gregory saith, in asmuch as the wicked have in this life, forsaken their Creator both in body and mind, they shall in hell-fire be tormented both in body and mind together. And now that we have hitherto spoken at large concerning hell: it resteth that some what be declared, as touching the paines & torments that are now, & shall be for ever in the same. In which albeit there is but one fire yet (as Gregory saith) It doth not torment sinners after one manner. For every one shall be punished according to the quality and quantity of his sinnes.

21 And in th there are to be seene two turnings, namely, a turning away from the chiefe & increate good or felicity, called Summum bonum, and a conversion, or turning to the lesser & created good, which be the things of this world: Even so in the punishment which is answerable to that sin, there shall

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be found two sorrowes. The one which shall arise of the losse of everlasting blessednesse, and the other which shall arise of the paines and torments which shall be brought upon the body and soule. Both which sorrowes and torments, the Schoolemen call the paine of losse, and the paine of sense.

22 But first of all we will speake of the losse of felicity, which is the greater punishment. There cannot be imagined or devised any paine or punishment so grievous, which is comparable to the losse of felicity, for if to live in exile & banishment in a close prison from our deare friends in this world, may seeme a punishment, how greatly will that separation from God torment us! whose onely sight is so great happinesse, that suddenly it maketh a man blessed and happy.

23 It was to the Citizens of Rome a great punishment, & almost the greatest of all other, when for some great offences they were compelled to forsake the City & company of Citizens, and to dwell in certaine desarts Ilands, among the Barbarians. Wherefore Marcus Tullius, when he was brought againe from banishment (as if he had entred into a new world, and had gotten heaven for earth (said as a man amazed, how beautifull is Italy! how faire are the regions

thereof! What goodly fields! What pleasant fruits! What famous Cities! How great humanity of Citizens! What an excellent Common wealth! And so forth. How great griefe and sorrow then shall they feele which are absent from the Palace of heaven: From the Common weale of Saints: From those most happy Regions, where peace, charity tranquillity, and joy raigneth: where the voice of praise and reioicing, and continuall Alleluiah is sung? And finally, to be absent from that most pure light, which maketh the beholders joyfull and happy: and when they shall be compelled to dwell for ever in most filthy prisons, and as it were, in a sinke of all filthinesse, where there shall be no order, but continuall horrour: where there shall be no voyce but of such as mourne and blaspheme: where there shall be heard no sound, but of beating rods and whips: and with a rabble of all sorts of devils, both barbarous and cruell, and also in the company and fellowship of most wicked men?

24 When shall their eyes be opened, then shall the vaile be taken away from before their face, then shall they see with exceeding sorrow, that betweene the everlasting felicity & these fraile and transitory things, there

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is incomparable difference, when they shall behold most evidently, that they have lost the ioyes not to be told, and permanent for ever, for shadowes and dreames.

25. There shall be so great sorrow, that although the damned do know, that all accesse vnto everlasting blessednes is shut vp from them, and that there is a most great Chaos, & vniversall confusion set betweene them and the place of the elect and blessed, yet being compeld with a certaine naturall desire, they shall not refraine themselves from these cryes: Lord, Lord, open to vs: Lord, Lord, open to vs.

O Lord open our hearts, & give vs grace to seek thee while thou art to be found.

26. Yet therefore is an intolerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the kingdome of Heaven, & to the hatred of Christ when he shall say, I know you not: and to this reproach and checke, When I was hungry and thirsty, ye gave me no meat nor drink, &c. For we shal more easily endure a thousand thunder-clps, then to have his most mecke and loving countenance turned away from vs.

Mat. 25.

27. Moreover, the losse of this felicity, bringeth with it selfe the losse of all good

things. For the eyes of the damnes shal see no comely shape or forme: their eares shall heare no manner of harmony: their talke shal have no sweete or savory thing to delight it: their feeling shall have no soft thing to cherish it: and their smelling shall have no fragrant savours to refresh & comfort it. For they which shall be once shut out from the company of God, are at one instant drowned in the ocean of all calamities and miseries, without hope of deliverance. Let us then deeply weigh & consider how great a matter it is to lose Felicity.

28. Now let us come to intreat of that torment, which is therefore called the pain of sense by the Schoolmen, because it is executed upon the outward senses of the body, as upon the inward faculties of the minde. And that we may first deale with the torment of the inward sense, we shall observe, that there are foure faculties of the Soule, which shal be vexed in hell with wonderful torments. The first, is that which the Grecians call Phantasie, and we, Cogitation, the second, is Memory. The third, is Understanding. And the last, Will.

Cogitation.

29. Cogitation therefore shal be most vehemently vexed with the feeling of those torments into the which both the body and

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the minde shall be cast. For, if now so great griefe doth so possesse our Cogitation, that a man cannot, would he never so faine, but thinke of that griefe; what will the tormentes of hell do in the mindes of the damned, which shal be greater, without all comparison. Therefore cogitation shall increase their griefe and sorrows, and those sorrows shall whet and sturre up cogitation, and they both shall folde one another, that they shall leade no place of rest, neither in the minde, nor in the body of the damned. Thefe therefore shall be the contemplations of those men, who when they might in this life fruitfully have thought upon these things, would not: and they which disdained here to use these most profitable meditations, as a bridle of their lusts, shall in that time suffer them as most cruell tormentes.

Holy meditations, are as a bridle to lust.

30. Further more, the memory shall be no small crosse to the mindes of the damned, when they shall begin to call to minde their former delightes, and the pleasures past, for the which they are now come unto those torments. For then to late shall they perceive, with what bitter sauce they were seasoned, which in time past seemed so sweet unto them. But they shall much more vehemently be tormented, when they shall compare

Memory.

the brevitie of the pleasures past, with the eternitie of the present sorrows. For, what Mathematician so skilfull can be found out, which can declare to us how much greater that everlasting time shall be, when the time of these transitory pleasures? How shall they then groane and mourne, & what great deep sighs shall they fetch, when they shall find by experience that their pleasures were most momentary and that they are gone as a dreame and shadow, & that their sorrows shall have none end.

Vnderstanding.

But the understanding, as it is a faculty more excellent and perfect, so shall it be tormented with a more intolerable trouble. In this faculty shall the worme be, which the Scriptures so oftentimes threaten to sinners, where it is said, that their worme dyeth not, and the fire shall not be quenched. For as the worme hath his originall from the wood, & yet not continually eate & consume the wood whereof it is, even so the worme springeth from sin, and holdeth a perpetuall warre with sin, and is nothing else but a continuall repentance & sorrow, full of rage and desperation, which they have by reason of their sinnes, when they see & feele that for them they have lost the kingdome of heaven, and have incurred

curred those unspeakable torments. This worme of the damned, resteth neither day nor night: but bit-eth and gnaweth continually, and feedeth upon the bowels of those miserable men, alwayes bringing to their remembrance y notable opportunity which they had here on earth, not onely with very small labour to have escaped those punishments, but also without money or money-worth, to have gotten the kingdome of heaven. Therefore they shal evermore contend with themselves and say. O miserable men that we be, to whom the kingdome of heaven was some times offered freely to receive & possesse, the which the Prophets of Gods word did humbly and lovingly beseech us to imbrace, and we refused. If we had truly repented us of our sinnes, all had been forgotten. How small a thing had it beene to have repented? If we had craved mercy, we had easily obtained it: if we had called for help and grace faithfully, it had been at hand: if we had given but a cup of cold water for the Lords sake, we had not beene unrewarded. But now we fall continually, and shall be tormented, we shal be afflicted & shall reape no fruit therof. O that golden time misspent! How is it now gone, and never shall returne againe! Who hereaved us of our

cares!

cares, who shut our eyes, who stopt our ears, who so bewitched us, that we never thought upon these punishments, that we never had regard to these times, that we never foresaw this misery, & that we hardned not unto them which forewarned us.

Will. 32. And if the understanding shall feele these things what shall we then say of the Will, which is the chiefe and principal cause of sins? The Will therefore shall be ever more tormented with a certaine outragious envy, which it shall conceive of the honor and glory of the Almighty God, & of all the Saints of Heaven, according as it is set down in the Psalmes. The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away: the desire of the ungodly shall perish. Also in the Will of these sinnes, there shall be joyned with envy & extreme hatred against God: from whence shall arise horrible curses, & blasphemies, which shall never cease in their mouths. For when they shall perceive, that there is no hope any more to recover their salvation, and shall also be assured that they shall at no time come into the favour of God, and that their torments shall never have end: And further, when they shall see, that it is God himselfe which keepeth them, as it were fast bound

Ps. 112.

Heare and tremble, O ye wicked and prophane.

bound with chaines in these perpetuall torments: & that it is he which doth from on high cast down upon them thundering tempests, and with his omnipotent breath doth kindle those furnaces of hel-fire: then they will rage and foame like mad dogs, & will never cease from barking from blasphemise and cursed speakings. They will curse him because he created them, & adjudged them to death, & yet dying, are never dead. They will curse his punishments, because he tormenteth them so vehemently. They will curse his benignity, because he is now turned into severity. They will curse his cros, and his blood shed upon the same, because it hath been profitable to so many, and nothing available unto them.

From wicked blasphemies, good Lord deliverus.

33. To conclude, they will curse all the Saints and Angels of heaven, because they shall see them in joy & felicity, & themselves in everlasting misery. This shall be their perpetuall symphony & melody: these their Evening and Morning Songs: these their Psalmes & Hymnes, which they shall sing in these dolefull temples of Divels, where they shall have fire & brimstone, in stead of Frankincense and the noise of stripes with whips & naules, which shall in force weeping, howling, & gnashing of teeth, instead

of

of organs, trumpets, cornets, and harpes.

34. Thus farre concerning the sorrow which ariseth of the losse of the chiefe felicity, and which the inward faculties of the minde do suffer, which have beene shewed to be the greatest, and unspeakable. Now also we will shew, that to be an exceeding sorrow, which the very torments shal worke in the eternall senses of men.

34. Therefore as the reward of the blessed is not for certaine particular goodnes, severed and divided from other good things, but a certaine common and generall good or felicity, wherein al good things, al delights, and pleasures are contained: So the paine & torment of the damned, is not one kinde of sorrow (as of the head, of the eyes, of the teeth, of the reines, and so forth) but it is a certaine generall punishment, which comprehendeth all the sorrows of all the members and sences together.

36. If the sorrow and paine of a woman travelling in child birth be so great, & so generall, that it inuadeth every part: what shal become of them upon whom all manner of sorrows shall come? If a man can not indure a little fire in one part of his body (as on his little finger) but one houre, how intolerable shall the paine of the damned be

when

when they shall wholly burne within and without? Which of you (saith the Prophet Isaiah) can dwell with burning fire? And yet our fire here is but a picture and shadow of that unquenchable fire there in hell, where one drop of cold water will be more worth, then all the Iewels of the world, though onely to cole the tongue.

37 All the senses of the body shall be here tormented: & that not with heat onely, but also with extreme & most freezing cold: as Gregory affirmeth in these words: In hell is intolerable cold, unquenchable heat, an immortall worme, a stinke not to be endured, a scourge ever striking, darknesse palpable, a feare full vision of devils, confusion of sinne, and a desperation of all good things.

38 This endlesse misery shall inforce them to howle and cry, Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed. Cursed be the man that shewed my father, saying: A man-child is borne unto thee, and comforted him. Cursed be he, that he slew me not even from the wombe, or that my mother might have bene my grave, or her Wombe a perpetuall conception. How is it that I came forth of the Wombe to see labour, paine, and sorrow, what my dayes

should

shall be consumed with shame.

39 These things among many other torments, shall inforce the wicked to blaspheme and curse: first, that before the day of doome they daily see the downefall of those into hell, of whose damnation they themselves have been the authors. And for this cause Dives in hell prayed Abraham to send Lazarus to his fathers house, to forewarne his brethren, that they might not come into that place of torment.

40 Secondly, because in hell the waters which they could wish might serve for their refreshing, shall be like the burning pitch, which shall never be quenched: the smoke whereof shall ascend for ever.

41 Thirdly, because they shall be gathered together as the prisoners in the pit, and faggotted up in a band, like a bundle of sticks for the fire. For as heaven is (as touching the many mansions meant of Christ speaketh) in it self infinite, answering the Essence, Majestie, and power of God being placed above all Orbes and Spheares, and farre beyond all circle & compasse of mans capacity: even so hell is limited in a small Orbe, capable of no more then the damned, and the instruments of their torments, which cannot be very spacious in regard the whole earth is much

much lesse, then ye circumference of the Sun. The straitnes of which place shal bring to ye huge heaps of the damned, packt up therein, increase of torment, with palpable darknes.

42 Now, if this hell were but a temporall paine (as Origen thought) then hope would cheare the tormented sinner; but the torments are eternall, and the tormented quite destitute of hope. The worme of conscience is there for ever without solace, & gnashing of teeth shall be continually without gladnes. Thus the torments of the damned, shall continue so many worlds, as there be starres in the firmament, as there be grains of sand by the Sea-shore, and as there be drops of water found in the Sea. And when these worlds are ended, the paine and torments shall not cease, but begin afresh: and thus this wheele shall turne round without end.

43 For, when the motion of the Primum mobile, and of the heavens shall cease, then shal time also cease. Now in this world, there is a time past, now there is a time present, & a time to come, but then there shall be no time past, nor any time to come: no weeke, no moneth, no yeare, nor any variation of time. It shall be as the day whereof the Prophet speaketh, which shall be neither day nor night. This shall be a very long day: for it

it shall be for ever and ever. For one day is with the Lord as a thousand yeares; and a thousand yeares, but as one day of darknesse, and of blackenesse.

45 What man considering these things, will endure these hellish torments, everlastingly, to enjoy for a little while the vaine pleasures of the flesh? Although a man by living in sinne, might procure unto himselfe the wisedome of Solomon, the strength of Samson, the beauty of Absolon, and Susanna, the riches of Crœsus, the power of Augustus, and the yeares of Methusalah: what would all this profit at last, if after a while, being in death, thou canst never deliver thy body from the wormes, nor thy soule from hell-fire? And as our Saviour Christ saith, What doth it profit a man to winne all the world, and to lose his owne soule? If thou often meditate these things, thou shalt both leade a good and holy life, and after a while, make a blessed and happy end of thy Pilgrimage.

CHAP.

Chap. V.

Concerning the ſmall number of them that ſhall be ſaved.

STrive to enter in at the narrow gate: for many, I ſay unto you, will ſeeke to enter in, and ſhall not be able, Luke. 13. With what purpoſe and meaning hath the Lord uttered this ſentence? Verily, to no other end (as may be gathered by the words going before) then to ſhew, that there are few in number which are ſaved, and many which periſh.

2. For there are ſome which had propounded this queſtion to the Lord, ſaying, Lord, are there few that be ſaved? To the which queſtion the Lord anſwered ſo wiſely, that by his anſwer he taught, that there were but few which ſhould be ſaved, and alſo rendreth a reaſon why they were but few; Strive (ſaith he) to enter in at the ſtrait

gate, for many, I say unto you, will strive to enter, and shall not be able: **the which is all one, as if he had more plainly said, they are but few which shall be saved: and that for no other cause, but for that the gate of life and salvation, is strait and narrow.**

2. **This thing the Lord goeth about to print in our minds, when as he so oftentimes repeateth.** Many are called, but few are chosen: **And when he cryed againe,** Wide and broad is the way which leadeth to perdition, and many there be which enter thereat: but narrow and strait is the way which leadeth unto life, and few there be which finde it.

4. **This thing,** Isaiah **setteth before our eyes by a very plaine, and yet fearfull similitude: for thus he speaketh,** Surely, thus shall it be in the midst of the earth, among the people, as the shaking of an Olive-tree, and as the Grapes when the Vintage is ended. Isa. 24. 13. These shall lift up their voyce, and shall sing praises, when the Lord is glorious and magnificent: **That is to say, how seldome doe Olives hang upon the tree after they were shaken? And how seldome are Grapes found upon the Vines after the Vintage? Even so few shall be saved out of the number of men. Who will not tremble?**

Who

who will not forget his sport and mirth, and delight, if he begin to thinke upon this thing?

5. Againe in Esdras it is said, The most High made the World for many, but the world to come for few: The earth yeeldeth great store of clay to make Pots, but little gold; So it is with the worke of this world, there be many created, but few shall be saved. We see hereby, that even in natur all things, those that be most excellent, are most rare; much clay, but little gold: great plenty of common stones, but of precious stones very few; unprofitable hearbs spring every where, but wholesome and medicinable hearbes are more geason. 2. Esd. 8. 4.

6. How many millions of Infidels, Barbarians, Turkes, and Jewes, which remaine in the darknesse of their owne ignorance, are damned? And among Christians, so many as hold not their profession truly, or otherwise, are evill livers therein. And before the comming of Christ, all the world went the broad way to damnation, for many thousand yeares together, excepting a few Jewes which were a peculiar people unto GOD: and yet amongst them also, it seemed the greater part were not saved.

7. If this be so, that God damneth so many thousands for one that he saveth; how is it true that his mercy is above all his works, and doth surmount his judgements? For if the number of the damned, doth so much excéed the number that are saved, it may séems that the worke of justice doth excéed the work of mercy.

8. To this objection it may thus be answered: first, that mercy may be said to excéed his justice for that our whole salvation is of his mercy; and our damnation of our selves, as from the first and principall cause thereof. Thy perdition is onely from thy selfe (O Israel) and thine assistance to doe good, is onely from me.

9. Secondly, in that he desireth that all men might be saved. Whereby it appeareth, that he offereth his mercy to all willingly and freely: and is constrained to execute his justice by our obstinate behaviour onely, Mat. 23. 37.

10. Thirdly, in that he useth many meanes to save the damned in this life. First by calling them, and assisting them, sometimes with his grace to doe good, by moving them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises, and examples of other

others: thirdly, by adversities, fourthly, by prosperities, fifthly, by giving space to repent: lastly, by threatnings. This must néds make the very damned consells in hell, that his judgements are nothing comparable with the greatnesse of his mercies.

11. But to returne to our purpose, seeing they are so few that shall be saved; if they be compared with those that shall perish: Isaiah saith full truly, these shall lift up their voice, they shall shout for the magnificency of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the clouds of heaven with power, and majesty, when he hath cast innumerable multitudes of the wicked into hell fire; when he hath judged all blasphemers, all fornicators, all drunkards, and uncleane persons to eternal torments, and when he hath tumbled downe headlong all proud persons: when those few which are left, shall lift up their voyces and shall break forth into ỹ praises of the Lord.

12. Now, let all men which are lovers of themselves, eate, and drinke, play, laugh, live in security, and give themselves to delights, and they shall see what will come upon them soone after. Verily, if they be but a few that be saved, these are not like to be of the number: but are rather to be reckoned among

those which play upon the Cymball & Harpe, living in prosperity & pleasure all their dayes, at last descend into their graves.

13. Thus have we the meaning and purpose of our Saviour Christ in the former sentence; now we will begin briefly to expound the same.

14. Strive (saith he) to enter by the strait gate. One moved the question, but the Lord maketh answer not to one onely, but to many: Strive ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

15. But what is that strait gate by which we are commanded to enter? Surely no other thing then Christ himselfe. For, in another place he saith plainly, I am the doore, by me if any man enter, he shall be safe. And againe, I am the Way, the Truth, and the Life.

John, 10.9.

John, 10.6.

16. After what manner then doe men enter by Christ? Two things are required for this entrance by Christ into heaven: the one is, on the behalfe of Christ; the other is, on our behalfe. That which is required on Christs part, is, that he open the gate; for he hath the key of David, and openeth, and no man can shut, and he shutteth, & no man openeth; and this is done long since. For Christ

Ap. 17.

then

then opened to us the gate of everlasting life, when living here upon earth, he was obedient to his Father, humbling himselfe to the death, the most shamefull death of the Crosse. For, as the disobedience and pride of the first Adam, did shut up the gate of the kingdome of heaven; so the obedience of the second Adam, and his humility, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the gate standeth wide and open, and shall so stand unto the end of the world.

17. But on our part this is required, that we strive and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And we enter when we use and receive those means to obtaine salvation, which Christ appointed: namely, Faith and Repentance. For this was the first Sermon he preached: Repent and beleeve the Gospell. Those two do worke hope, charity, humility, chastity, patience, &c. But because these things are hard to the carnall man, and unregenerate, therefore the gate of salvation is called the strait gate.

Marke, 1. 15. Faith commeth by hearing the word preached.

18. But some man paradventure will say, if the law of the Lord be a strait way or gate, why doth the same Lord in another place affirme, that his yoke is sweet, and his burthen light?

light? How do these things agree? Strive you to enter by the strait Gate, and My yoke is sweet, and my burthen light. The knot may be undone many wayes. S. Chrysostome expounding the seventh Chapter of S. Matthews Gospel, affirmeth, that the law of the Lord in it selfe is grievous hard. but yet also, and it is light and sweet, if the rewards to come, and the torments to come be considered. For the sufferings of this life, are nothing in comparison of the glory that shall be shewed upon us.

Mat. 11. 30.

Rom. 8. 18.

19. If the sicke man for the love of his health, is very willing to drinke most bitter potions: If the Husbandman in hope of the harvest to come, setteth light by the scorching heat of Summer, and the pinching cold of Winter: If the Marchant feareth not the danger of ship-wrack, nor lying in wait of Pyrats, when he adventureth for gold: If the Souldier for vaine glory, and a shadow of honour, thinketh the burthen of his armour light, and is contented to undergoe hunger, thirst, watchings, labours, wounds, perils, and death it selfe: how can it be, but that those things which God commandeth, must be easie and light to a Christian man? especially if he consider the great and sempiternall glory which God promiseth to his Souldiers.

20. The

20. The holy Apostle writing to the Ephesians, doth not without cause say, that he prayeth with so great carefulnesse that the God of glory would vouchsafe to give them the Spirit of wisedome, and illumined eyes of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, and of his inheritance in the Saints. For he knew that the greatnesse of the heavenly reward was such, that the onely consideration thereof was able to make all grievous and bitter things sweet and light. These cogitations (saith Saint Cyprian) what persecution, what torment, can overcome? The minde which is settled upon religious meditations, standeth firme and stable: and the same minde standeth immoveable against all the terrors of the devill, and threatnings of the world, being confirmed by a steadfast faith of the things to come. Eph. 1. 8. Cyprian de exhort. Martyr.

21. The punishments also and torments which are to come, are so continuall and grievous that to escape them, all the labours that we suffer here in earth, are not to be accounted labours.

22. But yet let us see another answer to the former question. The way of the Lord in the beginning is very strait, but by little and little it is inlarged. In the beginning it

it seemed hard and bitter: but by use it groweth easie, by little and little: by custome it is made light and sweet.

13. Hereupon S. Bernard saith, the Commandements of God, at the first seeme importable, afterward not so heavy: then, not heavy at all; and in the end they delight. To this agreeth the saying of S. Ierom, Vertues are hard to him that first takes them in hand, easie to him that profiteth in them, & sweet to him that exerciseth them. And S. Augustine saith, The paths of equity, when a man first entreth into them, are strait & narrow: but when he hath gone forward in them a time, they seeme spacious and broad.

Also Solomon in his Proverbs saith, I have taught thee in the way of wisedome, and led thee in the paths of righteousnesse, wherein when thou goest, thy gate shall not be strait; and when thou runnest, thou shalt not fall. That is to say, before thou entrest thou shalt be discouraged: but when thou art entred, thou shalt feele little difficulty or none at all.

Pro. 4. 18.

14. Homer, the Prince of Greeke Poets, a Heathen man (but yet wise) writeth, that when Vlisses should passe by those places where Circe a famous woman in Inchantments (whereby she turned men into beasts) dwelt

dwelt, carried with him a certaine herbe, by the force whereof he fortified himselfe against her power: the roots of the which are most foule and stinking, but the flowers most faire, and white as milke. The purpose of Homer is hereby to shew that wise men (whom he described in the person of Vlisses) are wont to guard and fortifie themselves with vertue, which is stronger then any armour of proofe: lest being vanquished with divers desires and lusts, they be transformed and made like unto brute beasts: and that vertue is like to the said herbe, which hath blacke roots, and white flowers; for that the beginnings of vertue are hard and unpleasant, but the fruit thereof most sweet and good.

25. Moreover, experience, and daily use proveth this. For there are many to whom if we should say this, This must be your life hereafter: ye shall abstaine from pastimes and pleasures: ye shall seldome walke abroad out of your houses, ye shall not hunt after feasts and banquets, ye shall not use wanton daliance with women, but ye shall follow your vocation at home, wherein ye shall be conversant: and hereunto ye shall joyne prayer, reading, and godly meditation. To this they would answer, we can in no wise performe this, without God should worke

worke a great miracle in us, this is no humane life but a life for Angels.

26. But if these men would begin to enter the kingdome of heaven, and as it were with a strong hand, to resist their evill customes, to exercise themselves in good works, and willingly to use those remedies, which helpe to root out sinne and wickednesse (as often prayer and fasting, the receiving of the blessed Sacraments of the body and blood of Christ, the diligent reading of the Scriptures and other good bookes, the company and fellowship of good men: who doubteth, but that upon these religious exercises, there will follow such good successe, that the way of the Lord shall be opened unto them more and more: and that in a short time they shall see themselves in the place with exceeding joy of mind, whereinto afore they thought they should never come: and thus they shall not onely with labour and paine, but also with delight and pleasure, abstaine from sin and wickednes, and live a holy and blessed life.

27. For the Philosopher (though an Ethnick) saw this plainly, and so taught, that it is a pleasure to a vertuous man to live vertuously, and Solomon expresseth the same thing in other words. The righteous man rejoyceth to deale righteously.

28. More-

28. Moreover, this question may be answered another way, if we say with Theophilact, that Christ is a strait gate, and narrow way, so called, not so much because he so is, but because he seemeth so to the lovers of the world, to wealthy & rich men. For in very deed, if men were humble, if they would lay aside many unprofitable burthens and put off the garments of the flesh, they would (peradventure) finde no straitnesse in the way and gate of the Lord: whereas now they thinke upon nothing, but how they may rise continually, how they may waxe fat in body, swell in minde, how they may extend and enlarge their possessions, how they may abound and flow in wealth: neither doe they cease at any time to lade themselves with the heavenly burthens of the cares of this life. And what marvell then, if to such men the gate of the Heavenly Kingdome seeme to be strait and narrow.

29. It seemed not a hard and straight way to the Apostle of our Lord: it seemed not so to them which succeeded them in profession, who forsooke all that they possessed: and would needs follow poore Christ in povertie. For it cannot be expressed in words, how ample and large the way of the Lord shall be made unto all them which can set their heart

heart upon heaven, contemne earthly vanities, with great fervency of mind to leave wholly unto God, and which can cut off the desires of unprofitable things.

30. Last of all, this may be added also for the explication of our question; that the Law and commandements of God are a straight way and gate if they be considered by themselves and alone. But if the grace and helpe of God be joyned unto them, they ought not to be called a strait gate, but a sweet yoke, and a light burthen.

31 For this is the difference betweene the Law and the Gospell. The Law commanded that we should be holy, but it gave no grace by which men are sanctified. It commanded us to fight against the devill, but it gave not unto us necessarie armour and weapons to fight. It commanded us of carnall to become spirituall; but it gave not the holy Ghost, by which we might be spirituall. It commanded us to goe forward towards heaven, but giveth not unto us Ladders and steps by which we may ascend into heaven.

32. Therefore the Law was a yoke, but not a sweet yoke: It was a burthen, but not a light one. But the Gospel commanding the selfe same thing, giveth helpe and strength

that

that they may not onely be done, but also that they may be easily done.

33. Wherefore the Gospel is a yoke, but sweet: it is a burthen but light. It is also a straight and broad way: it is a sharpe and pleasant way. Let us heare the words of the Prophet, saying: Because of the words of thy mouth, I have kept hard waies. Behold a yoke and a burthen a strait and a narrow way. Let us heare the same Prophet againe: In the way of thy Commandements I have had as great delight, as in all manner of riches. Againe, I have run the way of thy Commandements when thou hast set my heart at liberty. Behold a helpe of grace. Ps. 119.

34. For then the way is inlarged, and the course eatily finished, when the heart is made spacious and wide with the flre of love. What is the cause that all the Saints did so great and wonderfull workes, and we so small, and the same not without the compulsion of the Law, many times? Surely, there is no other cause but this: they were fervent, but we are cold. Finally, they which complaine of the straitnesse of the Lords wayes, seeme to me not to have knowne as yet what the Gospell signifieth For, what doth the Gospell signifie? what grace? what the Law of love? What the holy Ghost?

What

what, Christ? what, Jesus? And what, a deliverer? But a deliverance, but liberty, and charity, but sweetnesse and felicity.

35. What this gate is, whereof the Lord speaketh, why it is called straight: we have hitherto shewed: these words are to be considered, Because many I say unto you, shall seeke to enter, and cannot.

36. There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot: and there is also a fourth kinde which do not so much as seeke to enter in.

37. There are some therefore, which seeke to enter into the Kingdome of Heaven, but they doe not therefore enter, because they doe not seeke to passe & enter by the straight gate, but by the broad way. And of this sort are the Mahometans the Jewes Hereticks Papists, Sectaries, and all Infidels. The Mahometans seeke to enter, and to be saved: but therefore they enter not, and cannot be saved because they enter not by the straigh gate, Christ, but by the broad gate, Mahomet. For when Mahomet saw the straightnesse of Christian Religion he opened a certaine other gate, broad and wide which leadeth the direct way unto hell.

38. Behold and see what a wide, gate Mahomet hath set open, he hath taught nothing

nothing to be believed which exceedeth mans understanding: no Trinity, no Incarnation, no death or Resurrection of the Sonne of God. Also he hath taught to hope for nothing which the eye seeth not, nor the eare heareth not. The flouds of milke, hony, and Wine, fulnesse of Venery, and fulfilling of lusts, multitude of Servants, continuall sports and banquets; these he would have to be the felicity of the blessed.

39. The Papists also set open a very wide gate, when they teach men to merit heaven by works, to purchase unto themselves with money, pardon for their sinnes past and to come, to redeeme their soules out of Purgatory fire, by purchasing infinite Masses and Dirges with money, to be sung after their death, to have absolution of their sinnes by confession to a Priest, with divers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40. In like manner all Hereticks, and Schismaticks, which cannot indure and abide the straits of this gate, doe open every one to himselfe a proper gate. The Family of love, have a peculiar gate: the Anabaptists, and Libertines, a wide gate, and the Brownists, and Barrowists at this time, a

fantasticall gate, which seeke an equality of States and persons, a common participation of other mens portions, a sacrilegious spoyle of the Lords treasury and sanctuary, with Athalia: whereby they open the broad way of disorder and confusion, and a liberty to all sin and wickednes: and yet by these gates which stand so wide open, a great multitude of men doe daily enter.

41. All which the Lord calleth backe with these words: Strive ye to enter in at the strait gate, for many (I say unto you) have sought to enter (namely unto life) & cannot: because they enter not in at the straight gate, which onely leadeth unto life.

42. Let not the largenes of the gate move you. What doth it profit to enter easily, and not by the strait, if ye enter into hell? May rather if ye be wise, suspect and stand in feare of the broadnes of the gate, and of the facility of faith. Strait is the gate, and narrow is the way which leadeth unto life. And that is true Christian faith, which for the deepnesse and excellency of his mysteries requireth this, that understanding be captived of will.

43. There are yet another sort which desire to enter in at the straight gate, but they come too late, and therefore seeking to enter in cannot. He that kept not quickly, and at the

the first, into the water of the pole Bethesda, after the Angel had stirred the same, lost the benefit of healing: and great were the liberties and priviledges which the Israelites had in that great yeare of Iubile, which was every fiftieth yeare: and he that challenged not his freedome in this time afterwards lost it. Even so, now is the time of health, wherein the Archangel Christ Jesus, maketh the water of life effectuall to our salvation: now also is that Iubile, wherein we are to challenge the benefit of Christs death and passion, and the gate of heaven is set open: but the said water of life must have his use in time, or else it helpeth not: and when the yeare of Iubile is past, the gate of heaven will be fast shut up. Every mans life is his yeare of Iubile, and when his life is ended, the Iubile is past, and he is barred from the gate of life. Leu. 25. Num. 36.

44. And because many, while they live here, are overwhelmed with the cares of this world: and passing on their way, do promise unto themselves a long life, and a large yeare of Iubile; the Lord foreseeing their perill doth after this manner carefully admonish them, Strive ye to enter in at the strait gate: as if he should say, use no delayes in the way, but make haste, runne apace while the yeare of Iubile lasteth, while ye have time of

repentance, and while the gate of salvation is open. For many shall seeke to enter in; but because they come too late, they shall not enter. They shall knocke in vaine at the gate, they cry in vaine, Lord, Lord, open unto us, and in vaine they shall wish to have one day of repentance.

45. And for whom I beseech you are those things so often spoken? Are they spoken for those that are dead, and stand without knocking, and saying, Lord, open unto us? No verily they are not spoken unto them, for they have no profit thereby: but they are spoken to us, and for us, and to us (I say) is this spoken; The gate of heaven is now opened unto you, now is the time of your jubile come, now the kingdome of heaven is offered unto you, ye are now called upon to enter by the strait gate: lose not this opportunity, for the gate will be shut much sooner then you thinke of, even before you be aware; then shall you be most miserable and unhappy for ever: yee shall desire but one houre to be given you of this most precious time, wherof now ye make so little account, and it shall not be given unto you. Mar. 25.

46. There is a third sort of men, which seeke soone enough to enter by the straight gate, but yet being overcome with the strait-

straitnes of the way, do not enter in. To these the Lord speaketh Strive ye to enter in by the strait gate, because many I say unto you, shall seeke to enter, that is to say, they shall make a proof, whether they can enter or not, but they shall make it dangerous: they shall assay whether they can enter in by those straits, but because they seeke not with all their strength to enter, therefore in the end they shall not enter.

47. There are of this sort an innumerable multitude of men which when they heare their sinnes and wickednesse by the word of God condemned, do for a while purpose to forsake them, and to enter in at the strait gate of a vertuous life, and to forsake their drunkennesse, fornication, contention, strifes, and such like, from which the Apostle commandeth us to abstaine: so that these seeke to enter, and begin to enter; but soone after, they returne with the Dog to his domit, and with the Sow to her myre againe.

48. And some many times renew their desires, they often times conceive the spirit and yet never bring forth. But the Lord is not fed with barren desires, it is not enough to have a will to enter, but we must also labour and strive to enter. For I say unto you, many shall seeke to enter, many shall have a

will to enter; many shal have a desire to enter, many shall prove to enter: but because they will not strive and labour with all their strength, therefore they shall not enter. For the kingdome of God suffereth violence, and the violent draw it unto them.

49. When there is a Comicall or Tragicall Play at any publike Theater, do ye not see many times, how men do throng & shove with great labour to enter in betimes, that they may heare and behold the same: for the which they thinke their paine, their time, their labor, & their cost well bestowed. But in ỳ kingdome of heaven there shall be such glorious sights, & so farre excelling those worldly dainties, and prophane delights, that the beholders of them shall be made happy with the beholding therof. And we must not tarry til our servants go before us to prepare the way, but every man by himselfe, be he rich, be he poore, be he noble, or unnoble, every one must seeke to prepare, and make his owne way, and must strive, labour, and endeavour all that he can, if he will be at those delightfull and happy sights.

50. These things considered, which of us will not sustaine the labour and travell, to enter in at the straight gate? Who will not willingly suffer himselfe to be pained and af-

afflicted for a time? I doubt not, but that there are many which would enter, but they cannot, and therefore they cannot because they know not how to enter. For without skill, we must not loke to enter by those strait and low gates, If the gate be lowly, and thou lokest to go in without stoping, with a right up body, not once bowing downe thy head, it is like that thou shalt hurt the fore-head, and yet be stopt from entrance: Even so, the gate being strait, except thou know how to conforme thy thy selfe to the fashion of the Crosse, and to enter as it were stoping, or site-wayes, thou shalt desire to enter in vaine. Therefore this is that which the Lord saith here, Strive to enter in at the strait gate: because many, I say unto you, shall seeke to enter in and cannot: And all, because they cannot fashion themselves to the Crosse, & know not the manner of entring in by the straits. Therefore thou must conforme thy selfe to the manner of the Crosse, that is to say, thou must determine with thy selfe to endure with a valiant mind, all manner of afflictions: and after this manner thou shalt easily enter.

51. Thus the Lord himselfe entred: for thus it behoved Christ to suffer, that is to say, it was requisite for Christ to be crucified, and so to enter into his glory. Thus the

ſtreat blaſphemy poured he out in his afflictions? how much complaineth he of the providence & iuſtice of God? but the light of the holy Ghoſt had no ſoner illuminated him, but how did he pluck up his ſpirits againe? how godly and rightly doth he judge God? The crowkedneſſe of our nature is hid from us for the heart of man is unſearchable. But looke how ſoone the fire is ſtriken out of the flint ſtone, ſo ſoone breaketh out our perverſe nature, when tribulation oppreſſeth us. This triall (as Peter ſaith) is even as a furnace unto gold; and therefore God anſwered Abraham, when he was now ready to ſacrifice his ſon; Now I know that thou feareſt God. No doubt that was knowne unto God afore; but by that fact he brought to paſſe that his obedience was the better knowne unto others; for wee are like unto certaine ſpices, whoſe ſweet ſavour is not felt, unleſſe a man bruſe them well. Wee are alſo like to ſtones called *Pyridites* which ſhew not forth that force which they have to burne, except when they be preſſed hard with the fingers.

18 The triall alſo (before ſpoken of) bringeth hope. Whereby wee ſee that God hath ſo diſpoſed thoſe inſtruments of his, as that they ſhould one help another, and the one bring in the other. By reaſon of the hope of the

the glory of God, afflictions are not trouble-
some vnto vs, but God giuing vs strength,
we beare them with a valiant minde. And
in the very suffering wee haue greater triall
and proofe of the goodnesse of God towards
vs: whereupon wee conceiue the greater
hope. The hope beareth and bringeth in pa-
tience, and patience hope. For when we con-
ceiue that God was present with vs, in suffe-
ring our afflictions patiently, wee hope also
that he will hereafter be present with vs, and
at the length make vs blessed. The sick man
because he hath confidence in the Physitian,
suffereth he impatiently to be cut: afterward
as he feeleth himself relieued he putteth con-
fidence more and more in the Physitian: so as
if need were that his foot should be cut off al-
so, he would nothing doubt to commit him-
selfe to his fidelity. The Deuill so much as
in him lieth, driueth vs to desperation, and
by afflictions goeth about to perswade vs,
that God is our enemy. But contrariwise,
the holy Ghost saith, because thou hast quiet-
ly and patiently borne affliction, it may be a
sure token vnto thee, that God therein decla-
reth his fauour towards thee: wherefore haue
thou a good trust. for he will deliuer thee.

19 This confidence will make vs to re- Rom. 8
solue with the Apostle Paul, that no manner

of

of tribulation shall be able to remove us from the love of God which is in Christ neither the losse of goods, of wife, children, friends, lands, and possessions, nor any thing in the world, because we are verily perswaded, that his love and bounty towards us is such, that oftentimes he most abundantly restoreth those things which are lost, for his sake: and that sometimes in the midst of tribulation, and even in the very crosse & death, he giveth to his children so much strength and consolation, that in very deed, it is more then a hundredfold. The losse of the said worldly things, is to many a great griefe: but, is not the winning of a hundred fold so much & the obtaining of an everlasting kingdome, a good salve for this sore? If we gaine with the losse of transitory things, heavenly treasures: with the forsaking of worldly friends, Christ to be our deare & sure friend: & with the refusing father, mother, brother, sister, wife, children, purchase God to be our heavenly Father, Christ our most loving brother, and to be loved of the Son of God as his deare darling & onely begotten spouse: what have we lost? what greater gaine can we have? or what more profitable exchange can be made? This bargain, and profit, hath our heavenly Father promised unto us, by

Bil

Bill of his owne hand, ſealed with the blood of his owely Son, teſtified by the witneſſe of his Apoſtle, and left with us in our owne cuſtody, to be paid at the ſight whenſoeuer we ſhall require it. Whereof this is the content: Who ſo hath forſaken houſe, brother, ſiſter, father, mother, wife, childrē or land, for my names ſake, he ſhal receiue an hundred fold, and the inheritance of euerlaſting life. Who can deny but that hunger, cold, nakednes, extreme pouerty, and want of things partly neceſſarie, are an heauy burthen for man to beare? but the weight thereof is lightned and made eaſie to them that with a right eye and vnfainedly doe beleeue Gods promiſe, & caſt their care on him Caſt thy care vpon the Lord, for he careth for thee. Your heauenly Father knoweth that you haue need of theſe things, meat, drink, & clothes. He miniſtreth theſe things in due time to the beaſts of the earth, the fowles of the aire, the fiſhes of the ſea: and will he not kepe his promiſe vnto vs for whoſe ſakes he hath made theſe creatures, and hath made vs Lords ouer them? what cauſe haue we to miſtruſt his purpoſe rather thē the birdthat flieth forth in the morning vpon this naturall perſwaſion, that hee ſhall find food, not doubting, but that he who made him, will not ſuffer him to ſtarue with

hunger? Haue we seene such as put their
trust in him, starue with hunger, dye with
cold, or perish through nakednesse? it hath not
beene heard of, that the righteous hath beene
forsaken, or his seed beg, wanting bread. For
they that know the name of the Lord will
trust therein, for he forsaketh not them that
seeke after him. And he willeth us in the
day of our troubles to call upon him, adding
this promise, that he will deliuer us. Where-
unto the Prophet David did so trust, feeling
the comfortable truth thereof at sundrie
times in many and dangerous perils, that
he perswaded himselfe (all feare set a part) to
undergoe one painfull danger or other what-
soeuer: yea if it were to walke in the valley
of the shadow of death, that he should not haue
cause to feare: comforting himselfe with this
saying (which was Gods promise made un-
Ps. 23. to all) For thou art with me, thy rod and thy
staffe, they shall comfort me. Is Gods
staffe waxen so weak, that we are not now
leane too much thereon, lest it should breake?
Or is he now such a changeling, that he will
not be with us in our troubles, according to
his promise? will he not giue us his staffe to
stay us by, and reach us his hand to hold us
up, as he hath beene wont to doe? No doubt
but that he will be most ready in all extremi-
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tie to helpe, according to his promiſe. The Lord hath made thee (O Jacob) and he that faſhioned thee (O Iſrael) ſaith thus, Feare not, for I will defend thee, &c. Iſa. 43 1

20 He is that mighty Captain which having under his government many ſouldiers and ſervants, hath them at his Commandement, that when he biddeth them go, they go: when he ſaith abide, they abide: and when he willeth them to doe this or that, they obey his word. For, paine, pleaſure, griefe, eaſe, ſickneſſe, health, life, and death, are at the becke and call of God, and do come and goe at his appointment, as the faithfull Centurion confeſſeth in the Goſpell: Yea, he worketh ſo forcibly in his children that leane unto his promiſe, that he maketh to them, of paine a pleaſure: of griefe, eaſe: of ſickneſſe, health: and of death, life: as contrariwiſe to the unbeleeving pleaſure, eaſe, health, and life is a weary, irkſome, and painfull death. Mat. 8.

21 But reaſon and our fleſh are hardly perſwaded, that wee are beloved of God, when we be exerciſed with afflictions: and yet the authour of the Epiſtle to the Hebrewes ſaith, That if we be not under chaſtiſement, (whereof all are partakers) we are baſtards and not ſons. And S. Paul to the Romans brimmeth in the complaints of the Saints which Heb. 12 Rom. 8

were tormented and afflicted before Christs time: For thy sake we are delivered to the death all the day long: we are counted as sheepe to the slaughter. They which made this complaint, were (as cannot be denied) most dearе unto God: and yet they make this sorrowfull complaint; We are accounted as sheepe to the slaughter. As if they had said, We are otherwise dealt with, then the Fathers in the old time were dealt withall: unto whom God seemed to beare great favour when as he inriched them, fought for them, gave them victory, and with excellent names and titles made them famous & honourable, we say we are now otherwise dealt withall: for we are deliuered unto the enemies as sheepe to be slaine, as unto whom they may do what pleaseth them: death hangeth all the day long over our heads, and we are never in security: but yet herein we are comforted that we are not in this perill as men that suffer for evill doing: but, for thy sake, that is, for religion and godlinesse. Psa. 44.

23 Whereby also wee are admonished, that paines, punishments, and death, make not Martyrs, but the cause: for otherwise many suffer many grievous things, and yet are not Martyrs nor Confessors. If punishments make Martyrs, than the Papists at this

this day might truely boast of Martyrdome when, for their traiterous desert to their Prince and Countrey, they rightly are executed. And some Sectaries and Schismaticks, which would faine bee reputed Confessors, might then have some iust colour to complaine of persecution, when they are by Ecclesiasticall censure iustly punished. But these are such Martyrs and Confessors, of whom S. Augustine writing to Boniface, *de correctione Donatistarum*, and in other places, complaineth, saying: that in his time, there were Circumcellions, a furious kinde of men, which if they could finde none that would kill them, would oftentimes breake their owne necks head-long, and would slay themselves. These men (saith he) must not be counted Martyrs. These are not sheepe, but Goats. These are not led against their will, but run head-long through ambition and proud conceit. These Rammes follow not the example of Christ, of whom it is written, that when he was led like a sheepe unto death, yet did hee not open his mouth: for these open their mouthes too too wide, uttering blasphemies against Magistrates: these have forgotten the sentence of the Apostle, If I should deliver my bodie to be burnt, and have no charitie, it profiteth

Wee should then have many Martyres at this time in England.

1 Cor. 13.

me nothing. Therefore Martyrs and Confessors, beside the goodnes of the cause, must be meeke, patient, and charitable.

Marks of a true Martyr.

23 Wherefore we, having a good cause, ought with patience and meekenes to be ready prepared, when triall shal be, to suffer persecution & tribulation, after the example of the holy Martyrs of the old time, because the Crosse alwayes followeth them which will live godly in Jesus Christ. Then hee who hath promised us, that neither in fire, water, no nor yet in the shadow of death, he will be from us, but will be our buckler, defender, & shield, faithfully will performe the same, in such wise, that no temptation shall so assaile us, but that he will give us a joyfull end and deliverance.

24 The holy Ghost hath caused many histories to be kept in writing for us, that live now in the latter age of the world, to this end that we should not onely behold in them the fiery raging of the world (from the beginning) against the people of God, and how stoutly they withstood, and overcame by faithfull patience the malice thereof, but also by reading of them wee should in our like troubles, learne like patience, receive the same comfort, and being throughly tried, conceive a sure hope of the same victory

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which they, after many and ſundry trials, did winne: whereof we ſhall not be diſappointed, if we to the end ſtrive lawfully. If it be too hard, and above your capacity, to behold all the Hiſtories and examples propounded in the Scriptures, and the Chronicles of Chriſts Church with ſuch conſideration, that you may eſpie and behold in them the order of Gods working with his Church in all ages: and if you doe not underſtand in diligent peruſing them that the end and iſſue was ever a joyfull and glorious victory & deliverance wherewith to comfort our ſelves in the midſt of miſeries: take into your hands the comfortable Hiſtorie of King David: marke his whole life, from that time he was taken from his fathers ſheep until his death: behold him in your ſelves, whenſoever you ſhall be afflicted with any kind of croſſe.

25 After that the Lord had found out David a man after his owne minde, & appointed him King over his people, who labored worthily to deliver and defend Gods people from their enemies the Idolaters, that dwelt neere about him: he did not graunt unto him ſuch quietnes, neither to his people, but that he was in continuall troubles, and no ſmall dangers during the life of Saul: and alſo after Sauls death, the Idolaters, and alſo Sauls

riends, ſeeking all the wayes that might be, to depoſe him from his kingdome.

26 And not onely was he thus vexed with his forrain enemies, but alſo moſt grievouſly of all other, by thoſe of his houſhold, who ſhould have bin his moſt deare friends: his owne naturall ſonne Abſolon, his moſt prime Counſellors, the Nobility of the Realm, & the moſt part of his ſubiects. Abſolon, pretending to his father David a great holines (as the manner of hypocrites is) deſireth to have leave to go unto Hebron, there to ſacrifice, for the performance of a vow which he had made in the time of his being in Syria. But his meaning was to obtaine the kingdome from his father, & ſtirre up Iſrael againſt him: which he brought to paſſe. David was baniſhed, & purſued to the death by his owne ſonne, who wrought ſo much miſchiefe againſt his owne father, that he did not forbeare, in the deſpight of him, to miſuſe his fathers wives in the ſight of all the people. How grievous and dangerous this ſudden change was to David, and to the people, which were but a few, in reſpect of the great number of the malicious hypocrites which followed Abſolon, it appeareth plainly in the ſtorie, and you may eaſily conſider.

2. Sam. 15.

27 The beſt that was like to come of the matter

matter, was that while the kingdome of Iſrael was thus diuided, Gods enemies the Philiſtines, which had lyen long in wait therefore, ſhould ſnatch vp from both the parties the kingdome of Iſrael, and not onely vtterly banish Gods true Religion from among the Iſraelites: but also bring them, their country, and their poſterity into moſt miſerable bondage and thraldome, and that to Gods enemies the moſt vile people, and hated of the Lord.

28 David in all theſe perilous dangers of his owne life, loſſe of his kingdome, and vtter deſtruction of Gods people, did not diſcourage himſelfe: but vnderſtanding all this to be the worke of Gods owne hand acknowledging the true cauſe, vnfainedly did perſwade himſelfe, that the Lord after a time, when his good will ſhould bee, would giue a comfortable end to all theſe ſtormes and bitter pangs. His whole behauiour he himſelfe deſcribed in a pſalme, which is left in writing for vs to learne hereafter, how to behaue our ſelues in the like perſecution.

29 When he was fled from Ieruſalem, and the Prieſts were departed from him with the Arke of the Lords Couenant, he went vp vnto mount Oliuet bare-foot, kept as he went, and had his head couered: and

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so ory all the people that were with him, and he made his mone unto the Lord, saying: O Jehovah, how are they encreased that trouble me! how many are they that rise against me! how many are they that say of my soul, there is no helpe for him in his God!

30. Wonder not though this good King, with a heavy heart, and sorrowfull cheare, doth lament and bewaile his dolorous estate. Would it not grieve a King, when he thinketh of no such matter, suddenly to be cast out of his royall seat, and brought in danger of his life, and that by his owne naturall sonne? Can the displeasure of any enemy so much pierce the heart of a kind father, as the unnaturall cruelty of the sonne to seeke his death of whom he himselfe had his life? It grieved him no small deale, to perceive such as had borne his wise Counsellors, whom he much trusted, whose duty it had borne, with the spending of their owne lives, to have defended the commonweale, brought to a good end quiet order both in matter of policy, and of Gods true Religion) to be the supporters and maintainers of an hypocrite, who had neither respect to Gods true honour, nor consideration of duty to his most honorable Father, neither regard to the prosperous weale of his native countrey. But nothing

of all theſe grieued him ſo much as this one thing, the remembrance and true acknowledging in himſelfe, that he himſelfe was the onely cauſe of all theſe euills. He called to remembrance, that theſe plagues fell vpon him ſent from God, whoſe worke it was, and that for his ſins which were the cauſe thereof: and this made him weepe and mourne. For, ſo ſoone as the Prophet Nathan had warned him of his offence, he cryed *Peccaui*, I haue ſinned: and afterward when he ſaw this grieuous and ſudden change follow, he perceiued it came partly by his ſinne, by the worke of God: and therefore ſubmitted himſelfe wholy to Gods will, ſaying, if I ſhall finde fauour in the eyes of the Lord, he will bring me againe, and ſhew me both his Arke and the Tabernacle thereof. But, and the Lord thus ſay, I haue no luſt vnto thee: behold here I am, let him doe with me what ſeemeth him good in his eyes.

3 Thus the worthy man of God acknowledgeth his troubles to be of Gods hand, his ſinnes to be the cauſe, and therefore humbly and faithfully ſubmitteth himſelfe to Gods ordering, well content to receiue whatſoeuer ſhould be laid vpon him. He aſſured himſelfe, that when hee himſelfe was moſt weake, then God would re-

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clare his ſtrength for his owne glory ſake and after he was reduced to faithfull repentance by the correction of his mercifull Father, the rod ſhould be caſt into the fire.

32 This conſideration of Plagues and tribulations both to private men particularly, & alſo of Realmes and whole commonwealths is diligently to be weighed, that as they come from God, ſo they have this end, that they tend partly to his owne glory, partly to our profit & amendment. For although ſin be the generall cauſe wherefore all mankind was, is & ſhall be moleſted with many and ſundry kindes of troubles and calamities, yet the calamities and afflictions are not to all kinde of men alike, nor yet for one end and purpoſe. For the wicked and reprobate are puniſhed, and whipped of God, to a farther end and meaning, then the godly and choſen children, who are the true Church of God, the living members of Chriſt, & ſuch as ſhall never bee ſeparated from God, and their loving Saviour in Chriſt Jeſus.

33 Theſe, although they be never without trouble in this world, but alwayes exerciſed under the Croſſe, yet the cauſe and conſideration why God will have them thus exerciſed, is either for the honour and glory of his owne name, or the profit, commodity, and

exceeding

exceeding benefit of them whom he thus afflicteth, either elſe for both theſe conſiderations together: for that there is no trouble that comes to Chriſts Church, or any member thereof, which appeareth not plainly to redound to Gods glory, and the profit of the afflicted, if it be well and juſtly conſidered.

34 Thus you may plainly ſee, how God hath wrought in his Church in old time, & therefore ſhould not diſcourage your ſelves for any ſudden change: but with David acknowledge your ſinnes to God, declare unto him how many there be that vex you, and riſe up againſt you, naming you Hugonites, Lutherans, Hereticks, Puritans, & the children of Belial as they named David. Let the wicked Idolaters brag, that they will prevaile againſt you, and overcome you, and that God hath given you over, and will be no more your God. Let them put their truſt in Abſolon, with his large golden locks, and in the wiſedom of Achitophel that wiſe counſellor: yet ſay you with David; Thou O Lord art my defender, & the lifter up of my head. Perſwade your ſelves with David, that the Lord is your defender, who hath compaſſed you round about, and is (as it were) a ſhield, that doth cover you on every ſide. It is he onely that may and will compaſſe

With theſe and other ſuch like reproaches are the children of God often tryed.

palle you about with glory and honour. It is he that will thruſt downe thoſe proud hypocrites from their ſeat, and exalt the lowly and meeke: It is he which will ſmite your enemies on the cheekebone, and breeſt all their teeth in ſunder: he will hang up Abſolon by his owne long haire; and Achitophel, through deſperation, ſhall hang himſelfe: the bands ſhall be broken, and you deliuered: for this belongeth unto the Lord, to ſafe his from their enemies, and to reſte his people, that they may ſafely proceed in their Pilgrimage to heaven without feare.

CHAP. XII.

Concerning the alteration of true Religion in all Ages.

ALbeit David and his kingdome after he was anointed King ouer Gods people, were exerciſed with many troubles, during his time: yet he obſerued the ordinances of the Lord, and kept the true Religion among his people, according to the Commandement of God. After him Solomon had gouernance ouer Gods people:

people; who in the beginning of his raigne walking after his father David, did build Gods Temple, and obserued the true Religion. But that lasted but a while: for in his latter yeares he fell to idolatry and seruice of false gods, so that the true seruice of God began to be corrupted.

2 After him his sonne Roboam raigned: at whose beginning the Realme had such a miserable change, that it could neuer after recouer it selfe againe. For the Kingdome was diuided, and ten Tribes which were called afterward Israel, fell from Roboam, & from the true Religion, vnto idolatrie, and false seruing of God: and so continued in false superstitious religion, alwayes hating the true Religion of God, killing the Prophets that did teach the truth, and the godly people that confessed the same many yeares, and yet all that time perswaded themselues, that they had the true seruice of God, and that their doings did much please God, yea, the face of Gods Church was so blemished, and brought to such a small number of true Professors, that the Prophet Elias complained, that there was not one left but he alone: whose life also they sought after. Consider well this history, and the working of God with his Church and true Religion.

ligion, the Prophet Samuel had taught the people the true ſervice of God: the worthy king David maintained theſame al his time, but with great difficulty. Solomon his ſonne (a prince of moſt ſingular wiſedome and knowledge, perfectly inſtructed in the waies of the Lord) fell from God, corrupted Gods religion with the falſe ſervices inuented by man: inſomuch that the Lord was ſo offended therewith, that he cut off from the rule of his poſterity, the moſt part of the kingdome: for the ten tribes were neuer after him vnder the gouernance of his ſucceſſors: neither did they afterward walk in the feare of God, but in Idolatry and falſe religion, till at the laſt God ſent the Aſſyrians to inuade them, in that wiſe that they ouercame them, carryed them forth of their owne countrey, diſperſed them in many countries among the heathen, ſent ſtrangers to inhabit their land, and ſo vtterly deſtroyed the kingdome.

3 This was a fearefull iudgement of God: where he had but one ſmall kingdome in the whole world that bare the face of his Church, where his true honour was maintained, and that ſo ſuddenly, of twelue Tribes ten ſhould fall from God to Idolatrie, and falſe religion: yea, and the other alſo during all the time of Roboam, and his ſonne Abia,

after

after him. So that during all this time, there was not in the world any Church or people where the sincere religion and pure word of God was received by publicke authority & commaundement: although God reserved alwayes some that privately served him, and feared his name faithfully, who were alwayes so hated & punished by the Idolaters that their lives were bitter unto them.

4 In those dayes did Idolaters make the selfe same reasons & arguments against the Prophets & their doctrine, which Idolaters doe make now against Gods people: and his true religion, concerning generality. The faithfull that lived amongst those idolaters had no lesse perill & danger then the Christians have now in Spaine, and in other Countries where the Gospel hath not free passage. The Prophets were then imprisoned, and driven out of their country like seditious heretickes the causers of all evill, as the true Preachers in some places of Christendome now are.

5 After the death of the wicked kings of Iudah, God visited his people with some light of the truth by the meanes of Asa, and king Iosaphat after him: who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of the idolaters. The which reformation was

done, not without great difficulty and trouble, and continued but a ſmall time in that ſame order. For Ioram, the ſon of king Ioſaphat overthrew the true ſervice of God, contemned it, and brought in the place thereof the ſuperſtitions and idolatries of the kings of Iſrael: ſo the Church continued never perfectly reformed but always afflicted til the time of Ezekias. For although Aſa, Ioſaphat, Ioas, Amazias, Vzzias, & Ioatham, attempted a reformation, and were indifferently good kings, yet was not the Church cleared of all the Idolatries, and falſe counterfait religion, as it appeareth by the Prophets, Eliah, Amos, Iſay, Oſea, Micha. But the worthy king Ezekiah, in the firſt yeare of his raigne began to reforme Religion, broke downe and banished all Idols and Images, Hil-altars, whatſoever was against Gods commandement, reſtoring Gods true Religion after the rule of Gods word. The which thing could not be brought to paſſe not without great trouble and difficulty, ſo it continued in purity but a little time. For his ſon, wicked Manaſſes, who raigned after him, put away, and forſake the true way, and brought in againe all manner of idolatrie & falſe religion: and did grieuouſly punish & perſecuted the faithfull people and true Prophets. He ſhed (ſaith

the Scripture) innocent blood exceeding abundantly. In like manner did his sonne Ammon also, who raigned after him.

6 This grievous change remained thus, untill the good king Josias made a new and godly reformation: which ought to be a glasse to all Princes to behold themselves in. But this godly reformation of this good king did not continue: for his Sonne, and all the kings of Juda after him, forsoke the waies of God, and restored againe the Idolatrie, & false religion of their forefathers, and so continued till God sent the king of Babylon to destroy their city, temple, and country: who also led them captive into Babylon, where they continued many yeares in great afflictions: as it appeareth by the Prophets, Ieremy, & Daniel, so that in five hundred yeares and above, from the dayes of all the kings of Iudah, Gods religion was set forth and received in publick order sincerely and perfectly, and the contrary utterly banished and abolished. But in the times of David, Ezekiah, and Iosias, as Iesus the sonne of Sirach witnesseth, all the kings, except David, Ezekiah, and Iosias, committed wickednes: for even all the kings of Iudah also forsoke the Lawes of God.

7 With what difficulty and troubles, Gods religion & true service was restored

after the returne of Gods people from Babylon, and how short a time it continued in purity, what troubles and grievous persecutions the true servants of the Lord suffered, it is partly set forth in Esdras and Nehemia, after in Hester, and then in Machabees. And although unto the comming of Christ, there was an outward face, and beautifull shew of Gods religion among the Jewes: yet was it so defaced, and utterly falsified with traditions of the Pharisees, who were at that time in estimation, that Christ himself doth testifie, that their service was but vaine traditions of men, and the commandement of God was not observed. All that time there were no Prophets to instruct them in the right way: for, immediately after the captivitie, all prophesying ceased in Israel. Note peruse the history of our Saviour Christ in the foure Evangelists, & you shall perceive in what estate Christ found his true religion, what paines & travell he tooke to restore the true and sincere honouring of God: with how great difficulty he brought it to passe: And at the last, how it cost him his life. After whose death, the cruelty of them who would seeme to have & maintaine the true honoring of God ceased not, but stirred up most vehement persecution against the true Church of

Christ

Christ, and dispersed it throughout all the world. With what paines, troubles, & difficulty, true Christianity was planted, & false religion put away, S. Luke partly mentioneth in the Acts of the Apostles, who spent their lives in the building of Christs church.

8 After Christs death the cruel tyrant Nero the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domician the Emperour, did persecute Christs Church, to destroy his true Religion, most hainously. Nerva his successor was friendly to the Christians. Trajan after him, a cruell persecuter & enemie; and then Hadrian: after whose time the Church had rest for a while. For shortly after, the Christians that were in Asia, & also the west parts, were cruelly disquieted; shortly after this time, did England receive the Christian Faith, & was the first Countrey of all the world that received the faith of Christ by publick authoritie. Lucius being the first Christian king. But the purity of Christs truth did not long here continue, not much above one hundred yeares.

9 Severus the Emperor wrought all the meanes that might be, to destroy Christs Church, and to subvert the true religion with most sharp persecutions: after whose time,

there was some quiet. But shortly after the cruell tyrant Maximinus did sore molest the faithfull: likewise after him, Decius, Gallus, Hostilianus, Lucius, & Valerianus, Galienus, granted the Christians peace: Aurelianus persecuted them. And Diocletianus more like an infernall Serpent then an earthly man, did as it were devoure the Church most cruelly. In his time was the greatest persecution that hath beene before: the tormentors were much more scarce in shedding of Christian blood, and cruelly tormenting the faithfull then the holy Martyrs were in suffering the paines. There were in this persecution, within 30 dayes above seventeene thousand Christians killed most spitefully.

Euseb: Eccl. hist lib. 8. c. 9.

But Constantine the good Emperor became a Christian, set the Church in peace, and was the first Emperor that did by publick authority, put downe diligently and truly maintain the Christianity. But that lasted not long: for, within short time after Julianus the Apostata being Emperour, went about to undo all that Constantine had done, used wonderfull policies to destroy the Christian Religion, and did afflict the faithfull very grievously. After this time the Church was grievously molested by the Arians: after, with Hunnes, Vandals, and Goths: and so

continued many yeares, till all good learning began wonderfully to be decayed. And at the length albeit the Church seemed to be at rest, yet hath it bene even unto this day miserably afflicted, and wonderfully defaced by two vicars of the devill, put in commission at one time about eight hundred yeers since: the one Mahomet, for the East: the other, Antichrist of Rome, for the West, the one Paraigne, the other a more neere and deare, mortall enemy to Christians. For, during these foure hundred yeares, Rome hath bene Tophet, and the valley of Hinnon, and the very Altar whereon hath bene sacrificed the bodies of Gods Children: whose tyranny and outrage is such, that the Kings and Potentates of the world, hate bene, and are greatly damnified and injured by her; as appeareth by many notable Pageants, which she hath played before our time: amongst which, this one shall serve for many.

11 Pope Innocent being displeased with George Pogiebracius king of Bohemia, for favouring of John Hus and his religion (that is to say, for playing the part of a Godly Prince) did excommunicate and depose him, appointing his kingdome to Mathias. But Fredericke the Emperor would not thereto assent: and especially after the death of the

aforesaid George, when the Emperour and the Bohemians leaving out Mathias, did nominate Vladislaus, (son of Casimiris, king of Polonie) to be King of Bohemia. For the which, great warre and trouble kindled betweene him and Frederick the Emperor, wherein the Emperor had beene utterly overthrowne, had not Albertus Duke of Saxonie rescued the Emperour, and repressed the vehemency of Mathias. This fire of dissention being kindled by the terrible thunderbolt of the Popes excommunication, did yet a greater mischiefe. For, it hindred the said Mathias in his expedition against the Turkes, wherein he should have beene set forward & aided by Christian Princes and Bishops. The like curse and excommunication hath beene denounced by the Antichristian Bishop Pius Quintus for the like cause, as wee all know, against Q. Elizabeth: but the same hath been altogether turned to her & her peoples good, by him that can and will blesse where Balaam curseth. What should I need to set before you the bloody broils of France and of the Low-countries thereto adioyning wrought, and brought to passe by this domestical enemy under the colour and name of a holy league, thereby to maintaine idolatry and superstition, and to root out the religion

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and ſervice of Almighty God? It is too too manifeſt; they have felt it, and all the world cannot but condemne it. But what better can be expected? Can any good come from Rome? No verily. For as Babylon is full of Diſtriches, as Africa yeerely bredeth ſome monſter; as Sodom & Gomor ſendeth forth yeerely noyſome ſtinkes: ſo the Church of Rome is the nurſe and fountaine which ſendeth forth error, rebellion, and after deſolation (if it were poſſible) of all Chriſtian kingdomes.

12 Now weigh and conſider with your ſelves this ſame briefe rehearſall of the ſtate of Gods Church; how the Church of the Hebrues was afflicted in the time of the kings, then carried into a ſtrange Countrey captiue, after their returne and reædifying of the Temple, what great perils and troubles it ſuſtained, till after the dayes of the Machabees were: conſider the hiſtory of Chriſt, and the Acts of the Apoſtles: After this, the ten notable perſecutions, which the Church ſuffered under moſt cruell Tyrants, from the eight yeere of Nero, by the ſpace of three hundred & twentie yeeres, unto the time of Conſtantine: & from his time three hundred yeers after by the Arians and barbarous Hunnes, Vandals, and Gothes, by whoſe meanes good learning was decayed, and ignorance

brought

brought in, and then marke with advisement how that from that time hitherto Mahomet hath usurped & afflicted the East Church, & the Pope the West: for he began to exercise his proud power over the Church, about the same time that Mahomet brought in his religion. Consider, I say, with advisement in all these times, how little while Gods Religion was maintained in the Church: what perilous changes were in the Kingdoms: what exceeding cruelty was always used against the people of God, as though they had been Hereticks, his word condemned as heresie, and the cause of all evills: and you shall easily perceive, that neither Gilgal, Silo nor Mispah, can assure the Lords Tabernacle, any rest, and that Religion keepeth not her place and standing any long time.

13 The use and profit which is to be made hereof to our selves, is this: that forasmuch as God hath given unto us his word, and the Ministery thereof, in such wise that we have amongst us (blessed be his name therefore) his true religion and service: let us not grow secure: forgetting our duties unto him in regard of so unspeakable a blessing: lest he come shortly and remove our Candlesticke from us. For he hath no lesse cause to execute his judgements against us now, then he had in

in old time againſt the obſtinate & unthankfull Jewes, of whom he complaineth thus: What ſhall I doe unto thee O Iacob? thou Iudah wouldſt not obey, I will turne me to other Nations, and to thoſe I will give my Name. For, he intreateth us continually as a Father doth his Sonnes as a mother her daughters, & as the Nurſe her young babes, that we would be his people: and yet by our diſobedience we refuſe. It is therefore to be feared, that the kingdome of God ſhall be taken from us, and given to a Nation which wil bring forth fruits of the ſame. For I am verily perſwaded, there is nothing that will more ſpeedily deprive us of Gods favor, and that will ſooner bring upon us his heavie judgements, then our unthankefulneſſe in abuſing his Word and Miniſtery.

14 It fareth with us, as it did with the Iſraelites after their mighty deliverance out of Egypt in the wilderneſſe: who at the firſt when Manna was ſtrange unto them, liked it wonderfully, ſo that they would run out even on the Sabbath, although they were forbidden to gather it; but ſoone after waxed weary of it. Even ſo in the beginning of Queene Elizabeths moſt happy raigne, we all, as men almoſt hunger-ſtarved for lacke of the ſpirituall food of Gods Word, the

Manna

Manna of our Soule, were right glad what occaſion, or from what manner of perſon ſoever we might heare the Angelicall tidings (as it were from heaven) of our ſalvation in Chriſt, & of our juſtification through faith in him: Yea, how joyfull were we then to heare God ſerved in our vulgar tongue, but now either through negligence or laſineſs, we ſit at home: or if we come to Church it is either to heare newes, or eloquent phraſes from the Preacher, or to undermine and intrap him, or peradventure to catch a nap or two, or to meet a friend, &c.

15 Through this ſaines, ſome are grown ſo lazie and unlufty towards the ſpiritual Manna, that they will no more go ſeeke it abroad, as in former time of need: but will have it brought home to their houſes, and make the publick Miniſter, a Parlor-Preacher, as it were now a time of perſecution: whereas Eli hath his open place by one of the Pillars of the Temple, where any man may finde him which is deſirous of knowledge. For they which deſired to be inſtructed by Chriſt, aſked him: Rabbi, *Vbi habitas?* Maſter where dwelleſt thou? He anſwered, Come and ſee; and they came to him, & it was done to them. For himſelfe commanded it ſhould be ſo: If any man thirſt, let him come to me,

16 And

16 And as touching religion, many be of Gallios minde, that it is nothing but a queſtion of names: or of Pharaohs mind, that it is but a vaine thing: or at moſt, of King Agrippaes minde, to be halfe Chriſtians. But Nazianzen to the *Arians* ſaith, *Aut totum tuum, aut totum abjice:* Either honor Chriſt wholly, or caſt Chriſt wholly away.

17 There be alſo many that deale with Gods worde & his religion, as doth the Butterfly with the fayre flowers: and that is even to die their wings with them, that they may ſeeme to be of faire painted colour: theſe thinke that holineſſe conſiſteth in often and much hearing, how little ſoever they practiſe. They can indure the ſewing of a Gomer, although they reape but an Epha. To theſe it may be ſaid as Phocion ſaid ſometimes to the Athenian banus, *O quam multos duces, quam paucos milites!* More teachers then followers

18 And as for the Miniſtry, it ſerveth for nothing now a dayes, but even for a whetſtone, to ſet the peoples tongues on edge. Come ſay they, let us ſmite Ieremie with the tongue, and give no heed to his wordes. Gods Miniſters have cauſe to complaine, as Ezekiah in his time, that they be judged and condemned at the doores of mens houſes: as Chriſt and his Apoſtles, by the fire ſide:

ſide: and as Iohn Baptiſt, that they receive their iudgement at the Table-cloth, or Carpet, not from any Iudiciall ſeat.

19 Do we thinke that God will ſuffer ſtill this contempt of his Word and Miniſterie unpuniſhed? he hath already looked a long time for our amending, and hath long borne with our ſtill doing. And as it is truely ſaid of God in reſpect of his long-ſuffrance, that he hath leaden feet: ſo as truely it may be ſaid in reſpect of his yeare Iudgements following the ſame, that he hath iron hands. He commeth againſt us ſlowly: but when hee comes, he payeth home ſurely.

20 For theſe forty and ſeven yeares paſt, who hath led the life of Delights but we? what nation under heaven hath bin happy, but our Engliſh Nation? Our God hath long loued us: our God hath long ſuffered us, & with his cheerefull countenance hath moſt louingly looked upon us. But euen as the Troians, when their city was beaten downe flat to the ground, ſaid thus: *Troia fuit*, there was a Troy, or we had a Troy: ſo the time may come, wherein we may ſay, God was in this place, and we wiſt it not: we had once Gods fauour, and we acknowledged it not. Nay, if Gods mercy had not bin a barre to hinder the proceedings of the enemies of his Church,

Church, the time of deſolation had already fallen upon us: eſpecially upon the death and diſſolution of our late gracious Soveraigne. Which day, the Iebuſites of this Land expected, with a longing deſire, as Eſau did wait for the dayes of his Fathers mourning, that they might imbrew their hands in the blood of all true hearted Iacobs of this Realme: but when the Sunne of our proſperity was not eclipſed, by reaſon of a moſt happie ſucceſſion of a gracious David, whom God placed upon the ſeat of his kingdome to rule his people with a wiſe and prudent heart; Then wee ſaid, that our hill was ſo ſtrong that it could never be removed, and that we were quite out of reach of all adverſity: But ſome after the Lord ſhooke the Tower of our happines with two ſtormes The one was the Sword of the devouring Angel, which tooke away at the leaſt fourty thouſand of our brethren and ſiſters, within the ſpace of two yeares and odde: the other was, the treacherous attempt of wicked Subiects againſt our gracious lord the king & the ſtate. But theſe clouds were no ſooner overblown, but againe we returned to our ſecurity: and then we were ſunke into the depth thereof, pleaſing our ſelves in our owne wayes: and putting the evill day far from us, then were we upon the ſodaine thruſt

Watſō, and his complices.

into

The secrecy of the treason, amplifieth the mercy of God. The Gunpowder Treason.

into the brim of confusion, by that late, cruell, inhumane, & diabolicall treason, practised by disloyall and miscreant wretches, against the King, the Queene, their Royall issue, and the Estates of the land, Ecclesiasticall & Civill.

This Treason was as a Sea, wherein all other Treasons have lost themselves. No tongue is able to expresse, nor any heart is sufficient to conceive the depth of this intended villany. Let us imagine what horror it had beene for us to behold with our eyes, our Cities and Towers invironed with domesticall enemies, who were readie to ransacke our houses, to confiscate our goods, to massacre our children, to draw the Sword of warre in the land of peace, to quench the light of our Israel and to remove our Candle and Candlesticke out of the place. But blessed be the name of our GOD, the keeper of Israel, who neither slumbreth nor sleepeth, who hath preserved us from the violence of our enemies, & hath delivered us *faucibus fati*, out of the jaws of death and destruction: The snare is broken, and wee are delivered. Our King, the Lords anointed liveth, to the glory of God, the good of his Church, the comfort of his Subjects: He flourishethas a fruithfull Vine; his royall seed prosper in his sight: and all good people of the Land, of what-

what condition soever they bee, have their hearts filled with joy and their mouthes with the sungs of thanksgiving, for the Lords gratious protection over us. As for our enemies, shame hath covered their faces: they fret and gnash with their teeth into the same pit which they have digd for others, they are fallen themselves: the Sword which they have sharpned for others, entreth through their owne sides, their bane-fire of Gunne-powder turned into a bon-fire of ioy. With the same fire they thought to burne us, they have beene slaine, or scorched themselves. This is the Lords doing, and it is wonderfull in our sight. It was a worthy consideration of a learned man of later times, who saith to this purpose, *Est autem hæc peculiaris ars, ut ita dicã, divina sapientia, ita tẽperare con tus malorum, ut illorũ impietatem vertat in suam gloriam: & exitium quod aliis intendant, vertat in authorum perniciem, & bonorum fœlicitatem* This is (as I may so say) the skill and the speciall trade of the wisedome of God, so to temper and order the endeavours & attempts of wicked men, that he turneth them to his owne glory, and the destruction which they attempt against others, to the utter undoing of the authours of it, and the happinesse and comfort of the godly ones.

So it is to all the enemies of Sion.

Erasm: upon the Psalm.

A moſt ſure and evident demonſtration hereof we have in our late deliverance: for our intended deſtruction is turned unto the confuſion of our adverſaries, unto the furtherance of the Goſpell, and to the increaſe of Gods glory. Oh! let this be obſerved above all the dayes in the yeare; let it be writ in Kalenders, in golden letters, that not only the age preſent, but the generation to come may be ſtirred up unto due thankfulneſſe: and yee the beloved of our Lord Jeſus, who are participants and beholders of this great and wonderfull mercy, acknowledge it with thankfull hearts and lips, and make knowne your thankefulneſſe by your continuall obedience: for true thankfulneſſe is not verball, but reall and actuall: And therefore as Barnard hath very worthily obſerved, it is called, *Gratiarum actio, non gratiarum dictio.*

The 5. of Novemb. 1605.

Bern.

If we deſpiſe or let light by ſo great graces of the Lord, we are to looke for none other, but that the Lord will take the rod into his hand againe, and utterly confound and overwhelme us with his judgements, who would not be reclaimed to true and unfained repentance by his everlaſting mercies: for the Lord will not be mocked, neither can he be deceived: that which we ſow, that ſame ſhall we aſſuredly reap. If we ſow the ſa-

of diſobedience, unthankfulnes, and Apoſtaſie, then ſhall we alſo reape the fearefull crop of death and everlaſting deſtruction, both of bodies and ſoules. From the which the Lord of his infinite mercy ſave and deliver us.

21 Let us then in time recall our ſelves to a better conſideration: and let us conſtantly and thankfully imbrace the word of God, perſever in the way of godlineſſe. It was king Hezekiahs moſt commendation, that he did cleave unto the Lord, and departed not from him, and it was a Chriſtian reſolution of Policarde, to the Lieutenant of Anchony, who incited him to deliver himſelfe from imprisonment, & bonds, by blaſpheming Chriſt: whom he made this anſwer, Theſe eighſixe yeares have I ſerved him, and yet did he never hurt me, and ſure I will not forſake him now. Even ſo let us reſolve, that for ſo much as we have begun our Pilgrimage in the ſpirit, never to end it in the fleſh: And though all the world would fall away from God and his word; yet we, and ours will ſerve the Lord. So ſhall we be ſure in the end of this our Pilgrimage, which we have paſſed with feare, to enter into that ſpirituall Canaan, which Chriſt our Lord Iehovah hath promiſed us.

FINIS.

To the Reader.

Hristian Reader, if by the grace and mercy of God, thou haſt received that benefit by theſe former conſiderations which I have praied unto God that every one (which deſireth to be a Chriſtian indeed) may receive; I doubt not but thou haſt a hearty feeling and ſorrow for thy ſinnes with a deteſtation and loathing of the ſame, and doſt earneſtly deſire to bee reconciled unto Chriſt, & to be aſſured of the forgiveneſſe of thy ſinnes, and conſequently of thy ſalvation: which by no better meanes thou canſt accompliſh, then by preparing thy ſelfe rightly & worthily to receive the holy Sacrament of the Supper of our moſt bleſſed Lord and Saviour Jeſus Chriſt. To which end and purpoſe, I exhort and beſeech thee (even for the love of him who ſo dearly loved us, that he gave his life for us: yea, and if thou tenderedſt the ſalvation of thy owne ſoule) that thou wilt enter into the Court of thy own conſcience (which at the latter day will be a witneſſe either to juſtifie or condemne thee) and examine thy ſelfe (either by this which followeth, or by ſome other godly & Chriſtian rule) eſpecially whether

you have that faith, that repentance, that thankfulnes unto God, and that love to thy neighbours and brethren in Chriſt Jeſus, which is neceſſarie to the receiving of ſo great a benefit and bleſſing, as is the body & blood of our Lord & Saviour Chriſt Jeſus, the onely price of our Redemption: leſt thou be found guilty, at the latter day, of the Lords body & blood. For he that eateth this bread, and drinketh of the Cup of the Lord unworthily, is guilty of the body and blood of the Lord, and eateth and drinketh his owne damnation: from which ſtate, good Lord deliver us.

THE COVRT OF CONSCIENCE.

Wherein every ſinner may examine and try himſelfe, whether he be fitly prepared to receive the bleſſed Sacrament of the Lords Supper.

DEarly beloved in our Lord and Saviour Jeſus Chriſt: If wee will be worthy receivers of the holy Supper of our moſt bleſſed Saviour and Redeemer, it is neceſ-

ſary we hearken unto the Apoſtle S. Paul to the Corinthians, Chap. 11. verſe 27. where he ſaith thus: Whoſoever ſhall eat this bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. 28. Let a man therefore examine himſelfe, and ſo let him eat of this bread, and drink of this Cup. 29. For he that eateth and drinketh unworthily, eateth and drinketh his owne damnation, becauſe he diſcernes not the Lords body. Here the Apoſtle ſheweth us the danger of the unworthy receivers of the Lords body and blood, and alſo the meanes how we may be worthy receivers of the ſame, namely by examining our ſelves: that is, by preparing our hearts and conſciences in ſuch wiſe, that we may confidently ſay with the Prophet David, My heart is prepared.

2 The way then to prepare thy heart, is to examine thy heart, and to endeavour that it may be fit for God to dwell in. For the heart and conſcience is Gods Court: which he will yeild to no other. It is his throne, that none may ſit there but he. It is called *Thalamus Dei* Gods Bride-chamber: wherein none may juſtly come, but the right Spouſe.

3 This Conſcience of man, is a certaine light wherewith God hath indued it, as a perpetuall

perpetuall Surveyor and beholder of those things which we have thought, said, or done. And it is called a good Conscience, when it knoweth nothing but that which is good. But it is called a bad conscience, when it excuseth that which is evill.

4 There are three things belonging to the Conscience of every one, be it good or bad: Knowledge, Testimony, and Condemnation or Iustification.

5 Concerning the first it cannot be denied but that mans Conscience putteth him in mind of those things which he hath thought said, or done: as testifieth the Prophet David in these words, I do know mine iniquity, and my sins are ever before me. And speaking in the person of God he saith, I wil reproove thee and set thy misdeeds in order before thee. Ps. 51. Ps. 50.

6 The second thing which belongeth to Conscience, is Testimony, which ever accompanieth the warning and the gnawing conscience. The warning conscience is oftentimes lulled asleepe: but the gnawing conscience awaketh her againe.

7 This knawing conscience carrieth alwayes with it a witnesse bearer, which is a continuall remembrancer and register of all that we doe or speake. This is more then a thousand witnesses besides. If all the world

ſhould ſay and ſweare for thee that thou art innocent, and yet thy owne conſcience accuſe thee that one ſhall be more then all the other. Contrariwiſe, if all the world ſhall ſay that thou art guilty, and thy conſcience ſhall teſtifie for thee, that thou haſt committed no ſuch offence, it is to thee as a braſen wall, and bulwarke invincible againſt the whole world.

8 Then commeth the third thing which is juſtification, or condemnation. For preſently after the offence, the conſcience of a wicked man is unto him inſtead of an accuſer, a witneſſe, a Judge, and a hangman. For no man can have a more ſevere Judge then himſelfe, becauſe when a man judgeth truly of himſelfe, he doth not abſolve himſelfe.

9 Cain having moſt unnaturally ſlaine his innocent brother, felt the horror of condemnation in his owne conſcience. And therefore fearing the judgement of God, he ſaid: Gen. 4. Whoſoever findeth me, ſhall ſlay me.

Ioſephs brethren carried this condemnation in their owne conſciences, for ſelling their innocent brother, and therefore with Gen. 44. ſhame and confuſion of face, ſaid: What ſhall we ſpeake or ſay unto my Lord? and how can we juſtifie our ſelves? God hath found out our wickednes. And Pharaoh out of his Gen. 41. owne guilty conſcience, ſaid, albeit (like

an

hypocrite) *I* have ſinned againſt the Lord your God, and againſt you. Exod. 10.

Sauls owne conſcience condemned him, in that he had perſecuted David unjuſtly, and therefore ſaid, Thou art more righteous than *I*: for thou haſt rendred me good, & I have rendred thee evill. Alſo Judas, for the betraying of his maſter, Chriſt, felt ſuch horror of conſcience, that he confeſſed, ſaying, I have ſinned in betraying the innocent blood. 1 Sam. 24.

10. Thus ſinne begetteth an evill conſcience: & an evill conſcience in the wicked, begetteth damnable feare & deſperation, which feareth his owne ſuſpitions. The tyrant Caligula another had ſecure and quiet reſt, but ever continued in horrible dread and feare. That monſter Nero, after he had kild his mother, confeſſed that in ſleep he was much troubled with her, and tormented with Furies that burned him with flaming of torches.

11. If there be ſuch terror of conſcience in the wicked, how commeth it to paſſe that they are many times in ſuch mirth and pleaſure? Surely, becauſe they are removed from the way of ſinners, into the ſcornes ſeate, and then all is quiet.

12. There was a time when there was a conſcience in the world. And is the world better for age? No ſurely, for conſcience is now

now ſhrinke into ſcience: and under the
full ſayles of mens knowledge, they fall to
1 Tim. 1. make wracke of Conſcience; according to
the ſaying of the Apoſtle, Some having faith
and good Conſcience have reade ſhipwrack
of their faith.

Doſt thou then (deare Chriſtian) deſire
to have the hope of eternall life ſeated in thy
heart? Looke that thou have faith and good
Conſcience. Which if thou have, thou wilt
ſay with father Jacob, upon the leaſt ſuſpici-
on of wrong, carry with you again the mo-
Gen. 43. ny that was in your Sacks, leſt peradven-
ture it was ſome overſight.

Then will your actions be ſo ſquared with
truth, that with a good conſcience you may
ſay with Abimelech: with an upright mind
Gen. 20 and innocent hands have I done this. Then
will you ſay with Zachee: Behold, Lord, if
I have done any man wrong, I reſtore four-
fold. And ſo bleſſed ſhalt thou be, becauſe thou
art not condemned in thy owne conſcience.
Therefore before thou commeſt to the ta-
ble of the Lord, follow the counſell of the A-
poſtle, Let a man examine himſelfe (that is
his conſcience) and ſo let him eate. When
2 King. 9. Jehonadab came to Jehu's Chariot, he ſaid:
Is thy heart upright, as my heart is towards
thee? So, when we come to be the Lords
gueſts

gueſts, he would have our hearts upright to him, as his is to us.

This examination conſiſteth chiefly in this, to ſee and trie whether we have theſe foure gifts of Gods grace: namely, Faith, Repentance, Thankſgiving to God, and true Charity towards our neighbours. For firſt we muſt have faith, that is, a certaine and infallible aſſurance, and firme perſwaſion, that God is a merciful Father unto us, in the name of his Son Jeſus Chriſt our Lord whom he delivered to death for us. Yea, every firmer muſt apply Chriſt his merits particularly unto himſelfe. This Faith commeth not of us, neither is grounded upon us or upon any thing that is in us: but it commeth from God, and is grounded upon God the Father, Sonne, and holy Ghoſt, and upon the promiſes of the Goſpell confirmed inwardly within us, by the working of the holy Ghoſt, which crieth in our hearts Abba, that is, Father. Furthermore, this faith is nouriſhed, confirmed and increaſed in us by the holy Sacraments. For in the Supper, God as a good Father (after he hath once brought us into his Church by baptiſme) nouriſheth us ſpiritually with the proper ſubſtance of his ſon Jeſus Chriſt, applying and making proper unto every one of us the merit

merit of his death and paſſion. To this end and purpoſe it is, that Jeſus Chriſt himſelfe giveth us the bread and wine: that he commandeth us to eat and drinke it: that he ſaith, that the Bread is his Body which is given for us and that the Wine is his blood which is ſhed for the remiſſion of our ſinnes: by which words he giveth himſelfe wholly unto us: he will be our nourriſhment and ſpirituall life: he will dwell in us by his holy ſpirit, & will that we abide in him by faith, that through beleefe we may not periſh, but have eternall life: whereof he is the onely heyre and giver. In like ſort the breaking of the Bread of the Supper, ſerveth to the confirmation of our faith, and ſure warning of our ſalvation: inſomuch as it alloureth us and conſeth us to ſee with ſpirituall eyes, that Jeſus Chriſt was once broken with the paines of death in Jeruſalem, to deliver us from the ſame, and to get us the eternall life. Alſo in that, by the commandement of Jeſus Chriſt, we take the bread in our hands, and then the Cup: Moreover, in that that we eate the Bread & drink the Wine, which turne into the nourriſhment of our bodies; we are certified that by the hands of faith, we take and embrace Jeſus Chriſt our Lord, for our only Sauiour and Redeemer: and that by the ſame

faith

faith we eat his body ſpiritually, and drink his blood to the hope of eternall life.

Now every one of us muſt live by his owne Faith, according as we make our confeſſion in the Beleefe, which is called the Apoſtles, in that every man ſaith by himſelfe, I beleeve in God; and ſaith not, We beleeve. We muſt not here caſt in our brain or thinke upon the beleeving or unbeleeving, upon the worthineſſe or unworthineſſe of another man, but upon our owne. For Saint Paul doth not teach us to examine other men, or that other men ſhould examine us: but he ſaith, Let a man examine himſelfe. Therefore let every one of us for their own part be aſſured in his heart, that Jeſus Chriſt the true Meſſias, is come into the world to ſave ſinners: amongſt whom hee ought to account and eſteeme himſelfe (by the example of S. Paul) the chiefeſt. Let him beleeve that Jeſus Chriſt came downe from heaven unto earth, to lift us unto him from earth to heaven: that he was made the ſonne of man, to make him the child of God: that he was conceived by the holy Ghoſt, and that he was borne of the virgin Mary, to perfect & cleanſe his wicked conception & birth. Let him perſwade himſelfe, that the ſonne of God hath overcome the devill, and deliverd him from the

tyranny

tyranny and ſlaviſh ſubjection of the devill: that he hath fulfilled all the law (loving God his Father with all his heart, ſtrength and might, and his neighbour as himſelfe) to get him fulfilled: that hee appeared before Pilate an earthly Iudge, and receiued as (an evill doer) ſentence of condemnation for his life, to exempt him from appearing before the terrible iudgement ſeat of Gods iuſtice, to receiue ſentence of death & everlaſting damnation, for that he had offended one eternall and everlaſting God. Let him aſſure himſelfe, that the ſame Jeſus Chriſt went down to hell for him, that is to ſay, that he ſuffered the ſorrowes and terrors of the ſecond death, and of the fierce wrath of God, to deliuer him: that he died a death accurſed of God, (in that he was hanged on the croſſe) to purchaſe him life and bleſſing before God: that he roſe againe, for a gage and aſſurance of his reſurrection: that he aſcended into heauen, for a certaine token that he alſo ſhall aſcend thither: that he ſitteth on the right hand of God his Father, to be for him an everlaſting prieſt, teacher, king, defender, reconciler & aduocate: to be ſhort, that he ſhall come at his laſt comming, for his comfort and full redemption. We muſt alſo every one of us for his owne part, make proper vnto our ſelues

ſelves (yea and make ours) all the goodnes, and all the riches that are in Jeſus Chriſt: becauſe that in giving himſelfe to us, he giveth us his benefits alſo. So then, in that that Jeſus Chriſt is God, it is to make us partakers of his Divinity: In that that he is the Heyre and Lord of the world, it is to make us partakers of his Lordſhip and Inheritance, and that we recover in him the government of all things which we loſt in Adam: in that that he is welbeloved of his father, it is that we may be acceptable in him: in that that he is rich, it is to make us partakers of his riches: in that that he hath all power againſt the devill, ſinne, hell, Antichriſt, the world, and all our enemies, it is to defend and ſhield us: and in that that he is juſt and good, it is to juſtifie us, and to make us good: in that that he is happy and immortall, it is to make us partakers of his happineſſe and immortalitie.

When we ſhall thus particularly apply all the actions and benefits of Jeſus Chriſt our Lord, and alſo all his eſſentiall qualities unto our ſelves, putting our whole truſt in him, and in his promiſes, and diſtruſting our ſelves, then may we boldly come to the Lords Table: whereat we ſhall enjoy Jeſus Chriſt, God and man, by the benefit of faith,

and

and ſhall ſtile moreover a great increaſe and augmentation of the ſame.

But we muſt note, that it is impoſſible for us to be united and made one with Chriſt, and to be made partakers of the treaſures and riches which are in him, unleſſe we firſt renounce Antichriſt and his kingdome: unleſſe we deteſt all Idolatrie, ſuperſtition, and traditions of men, directly contrary to the pure ſervice of God, bounded and limited out in his word. For ſeeing that God is our only Creator and hee giveth himſelfe wholly unto us in the perſon of his ſon Jeſus Chriſt, the true Iſaack, in whom all Nations of the earth are bleſſed: it is great reaſon that likewiſe by faith we give up our ſelves and yeeld us wholly unto God. And thence it is that God in the Law doth rightly require of his people, that they have no other Gods but him, & that they love him with all their heart, with all their ſoule, with all their ſtrength & underſtanding, that is to ſay, with all their parts, as well inward as outward. And thence it is alſo, that God doth not only rebuke and reprove all them that halt on both ſides, but commandeth alſo, that they which ſacrifice unto ſtrange Gods ſhould be put to death. And to this purpoſe St. Paul (minding to warne the Corinthians to fly from

Reg. 18 Deut. 13. 1. & 17.

Idolatry)

Idolatrie) uſeth an argument taken from the knitting together and union that wee have with Jeſus Chriſt our Lord in the ſupper, ſpeaking after this ſort, the cup of bleſſing which we bleſſe, is it not the Communion of the blood of Chriſt? And the bread which we breake, is it not the Communion of the body of Chriſt? As if he ſhould ſay, that ſeeing the Corinthians came not to the Supper to be partakers ſimply of earthly Elements, but to be partakers really, and indeed, of the body and blood of our Lord Jeſus Chriſt, to be made one with him by faith, and to be made fleſh of his fleſh, and bone of his bones: that therefore it were too great wickedneſſe and abhomination to be preſent in the aſſemblies of Infidels, or to be partakers of their idolatry. And therefore the Apoſtle addeth afterwards, that the Corinthians cannot drink of the cup of the Lord & of the cup of devils: and that they cannot be partakers of the Lords Table, and of the devils table. Whereby he ſignifieth, that it is impoſſible to ſerve God, and the devill together: and that whoſoever doth communicate with Idolatrie, doth manifeſtly renounce our Lord Jeſus Chriſt. Therefore ſeeing that darkneſſe is more contrary to light, vice to vertue, death to life, paradiſe to hell, then the Pope

1 Co. 10.

1 Cor. 10.

and his doctrine are contrary to our Lord Jesus Christ and his holy Gospell, it behoveth all true faithfull people to withdraw themselves wholly from Popery, and cast off without delay the yoke of that Romish Antichrist: that they may give themselves wholly to the service of their Saviour and Redeemer, Jesus Christ. But if so be that the communion that we have with the Seruice of God, and the promises of the heavenly father, cannot entice and perswade us to yeild our selves wholy to God to put our trust in him only, to serve and worship him only according to his will, but that we will yet cleave unto Antichrist and his servants and Ministers, yet at the least let the threatnings & iudgements of God hinder us, and feare us so to doe: As when it is said, Goe out of her my people, that ye be not partakers in her sins, and that ye receive not of her plagues.

And againe, if any man worship the beast and his image, and receive his marke in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, yea, of the pure wine which is powred into the cup of his wrath: and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe: and the smoke of their torment shall ascend evermore: and they shall have no

rest

reſt day or night, which worſhip the Beaſt and his image, and whoſoever receiveth the print of his name. And againe, the fearfull and unbeleeving, the abhominable, murtherers, whoremongers, ſorcerers, Idolaters, & all lyers ſhall have their part in the lake, which burneth with fire & brimſtone, which is the ſecond death. Let this therefore be wel printed in our hearts, that we be not ſeduced and deſtroyed with the vaine ſerders of this world which thinke it not a thing impoſſible to ſerve God and the devill, Jeſus Chriſt, and Antichriſt; to follow the commaudements of God, and of men, and to ſatisfie the affection of the ſpirit and the fleſh at once.

2. We muſt have Repentance.

THe preparations whereof we ſpeake before touching faith (which applied unto every one of us particularly, Jeſus Chriſt with all his riches and bleſſings) can have no place in us, unleſſe it bring forth alſo in us a true repentance: that is to ſay, a true miſliking of evill and a burning love and affection to goodnes, as we ſee in the example of *David*, Peter, Paul, & other holy men. We muſt have ſorrow and unfained griefe, for that we have offended God: for that we have before times wickedly abuſed our Creation,

Redemption, and Baptiſms: for that we have provoked God with all our members: for that we have abuſed our underſtanding, heart, tongue, feet, and hands: for that we have given and ſet forth our ſoules and bodies (which are the Temples wherein God would dwell) to Infidelity, Idolatry, ſuperſtition, filthineſſe, blaſphemy, whoredome, extortion, uſury, robbery, gluttony, drunkenneſſe, ambition, exceſſe, ryot, & other worldly vanities; which is as much as if we would have lodged God the Father, the Sonne, and the holy Ghoſt, in a ſtinking and filthy privy. We muſt therefore be ſorry for our wicked life paſſed: uſing a true and ſevere examining of our ſelves, which may bring forth in us a diſpleaſantneſſe and horrour of our forepaſſed renting and breaking (by all manner of meanes) the Law of God to follow the will of the devill, of the world, and of the fleſh. Now the breaking of the bread of the Supper (which is omitted in the Maſſe-book of the Papiſts) ſhould cauſe us to acknowledge and deteſt our wickedneſſe, that is to ſay, whatſoever is found in us contrary and repugnant to the pure and holy Law of God. For, in that, that the bread is broken for us, or rather, in that that we breake the bread of the Supper of our Lord Jeſus

Chriſt,

Chriſt, it ſignifieth unto us, that indeed it is we, that is, our ſinnes and iniquities which have crucified and put to death the Lord of life, who is the very ſame Jeſus Chriſt our Lord. So that we muſt not doe, as in times paſt the Infidels did, which made great lamentations and invectives againſt the Jews, Pontius Pilate, Herod, Iudas, and them that had executed and put Chriſt to death, and in the meane ſeaſon flattering themſelves, vaunting in their owne merits and deſerts: and did not narrowly conſider, that Judas, Pontius Pilate, and Herod were but executers and miniſters of their impieties and ſinnes.

Let us therefore conſider in the breaking of the bread, that our ſinnes, yea, the ſinnes of every one of us ſeverally, crucified the Sonne of God, and brake him with the ſorrowes of the firſt and ſecond Death: as namely, the words of the Supper do ſhew, that the body of Jeſus Chriſt was broken for us, and his blood was ſhed for the remiſſion of our ſins. And our heavenly Father witneſſeth the ſame, ſpeaking of the death of his Sonne: For the ſinne of my people have I ſmitten him. Then if it be ſo, that our ſinnes being weighed in the ballance of the iuſtice of God, were found to be ſo Iſa. 53. 3.

weighty, and of ſo great importance, that his wrath and diſpleaſure could never have bæne appeaſed towards us, but by the death and paſſion of his onely Sonne, which maketh full ſatisfaction, I ſay by the cruell ignominious death of the Croſſe: why ſhould not we hence-forward deteſt and abhorre our ſinne, as that which is the cruell and bloudy murtherer of the onely Son of God? Behold the Sunne and the Mœne, behold the Elemen, behold the vaile of the Temple, behold the ſtones and rocks, which were moved at the death of Jeſus Chriſt, which ſhewed forth tokens of ſorrow: And we which beare within our ſelves the cauſe of his death; ſhall not we have in horrour and deteſtation this curſed enemy, Sinne, that is lodged within us.

Shall we ſuffer it to rule and dwel in us, as before, that it might bring home death unto us? Not ſo: but we muſt deteſt it as that which before-time ſeparated us from God our chiefeſt happines: as that, that cauſed us to loſe the image & ſimilitude of God according to which we were created at the beginning by God. It is that, that hath wholly deſtroyed us, that hath depraved us of holineſſe and righteouſneſſe, that hath baniſhed us out of paradiſe, that hath made us

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slaves to the tyranny of the devill, that hath made us subject to so many miseries, & diseases: and to be short, both to the first and second death. It is that, which after it had set a barre and division betwene God & us; caused us to see our owne filthinesse, purchased to us a shamefull and villanous infamy made us to tremble at the voyce of our God, which was before most pleasant and loving unto us. It is that whereby the wrath of God is heaped upon men: that maketh the earth to become barren, and to bring forth Thistles: that causeth women to bring forth in sorrow, and that men eat their bread in the sweat and labors of their bodies. Seeing then that sinne bringeth forth, and procureth unto us daily so many miseries, it followeth that we ought to withdraw our selves from it, if we will not be wilfull enemies of our owne happines & salvation. Now then, I cite here all disordered and slanderous persons, which notwithstanding are so impudent to present themselves to the Lords holy Table: I aske them what it is that they promised to God and his Church in Baptisme? They will answer me, they promised God to renounce the devill and all his workes. But one of the chiefe and principall works of the devill, is sinne. Why do we not then abstaine from it?

Why are they Traytors and diſobedient to God and his Church? why have they conſpired with the devil, the worlde, & the fleſh, againſt their owne ſalvation? How dare they preſent themſelves before God, to aſke him pardon and remiſſion of their ſinnes: ſeeing that more and more they heap ſin to ſin, and crucifie & kill againe (as much as in them lieth) the Sonne of God, or at the leaſt) make a ſcorne and a ſcoffe at the purging of his bloud, which was applied to them in Baptiſme. Put the caſe, that a wicked man, poore and deſtitute of all hope, were fallen into a mire, whereout he could by no meanes raiſe himſelfe; and that ſome yong Prince paſſing that way, toke the paines to draw him out of the ditch, to make him cleane, to cloath him with gorgeous and precious apparell: if this wicked man and poore miſerable caitiffe fall againe into the mire wilfully by his owne folly, and beſpray both himſelfe, and his apparell, being moreover in great danger of his life: would not you thinke that this man were marvellouſly unkind and a contemner of that Princely bounty and goodneſſe, and on the other ſide a willfull and ſcornfull enemy of his owne health, worthy to be loſt and caſt away, without any help or aſſiſtance? Even ſo ſtandeth our caſe with Ieſus Chriſt.

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We fell all in the puddle of ſin in the perſon of Adam: we are all wicked doers, and worthy of an hundred thouſand gibbets, before God: we can by no meanes of our ſelves get out of the ditch of deſtruction, whereinto we are all fallen by our owne fault. Behold the Sonne of God, the King of kings, the Lord of Lords, which commeth to draw us out of this puddle, and to waſh us with his moſt precious blood, which vouchſafeth to cloath us with the proper cloake of his righteouſneſſe and innocency. If we come againe to wallow our ſelves in the puddle of ſinne, if we pleaſe our ſelves in it, if we defile and bedurt the robe of Innocency which he hath given us in Baptiſme, are we not manifeſt contemners of that ineſtimable love and gift of Jeſus Chriſt? and are moreover worthy to rot a thouſand times in our filthineſſe, or rather, to gnaſh our teeth everlaſtingly with the devill in hell? It is evident. Gen. 36. 1

Seeing then it is ſo, that the end of our redemption, baptiſme, and juſtification, requireth of us to abſtaine from ſin (ſo far forth as poſſibly we may, and our fleſhly infirmity will ſuffer) let us take all paines and diligence by the vertue of the Spirit of God, to caſt out from us al foulnes & filthineſſe, idolatry, blaſphemy, rebellion, hatred, murther, whore-

whoredome, theft, & uſu y, & all other things contrary to the holy Law, if we will not bee more then ingratefull towards Jeſus Chriſt and open enemies of his Church, and our owne ſalvation. But becauſe it is not ſufficient for the inducing of a true and healthfull repentance, to acknowledge our miſerie, to abhorre it, to confeſſe it, and to abſtain from it, but we muſt alſo know, deſire, & do that good which God commandeth in his word: we muſt conſider the arguments that ought earneſtly to ſtirre us up to the ſanctifying of the name of God. Firſt in that we are joyned, and made one with Jeſus Chriſt in the ſupper, in that we are made fleſh of his fleſh and bone of his bones, in that we live by his holy ſpirit: ought not this upon good cauſe to exhort us to conforme our ſelves to the Image and likeneſſe of the holines of our Lord Jeſus Chriſt? Can he dwell in us, nourish us with his owne ſubſtance, quicken us with his holy Spirit, joyne us unto himſelfe by the bond of faith, yet ſo, that he, his holy Spirit, and faith, bring not forth in us good workes? Moreover, forasmuch as he doth not give himſelfe unto us halfe meale, and deſtitute of his qualities and riches, but accompanied with all ſpirituall gifts and bleſſings, adorned with righteouſneſſe and perfection

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accompanied with innocency and ſanctifica-
tion, how can we receive Jeſus Chriſt enrich-
ed with all his graces, that the righteouſ-
neſſe of our head may ſhine in us which are
members; yea, ſhine in all our parts, aſwell
inward as outward? Muſt it needs be, that
the two parts of our ſoule, that is, our mind
and heart, which ought to apprehend and take
hold of the promiſes of God, which ought to
receive by faith, the body and bloud of our
Lord Jeſus Chriſt, that ☞ whole Jeſus
Chriſt, true God, equall in every reſpect to
God his Father, and true man, made of hu-
mane body and ſoule: that this minde and
heart (I ſay) muſt be applied to the medita-
tion and love of worldly and wicked things,
being deſtitute of the knowledge and love of
God, & of the love of our Neighbour? Doth
it behove our body, which is the Temple of
God, to be prophaned? That our eares which
were created of God to heare his worde,
ſhould be ſtopped againſt it, and be opened
to vanities, wanton talke, and unchaſt ſongs?
Doth it behove our tongue, which is bound
by the right of creation, to ſing the praiſes
of God, & by the right of Redemption, to ſhew
forth the Lords death till he come; that
this tongue, which is ſo proper an inſtru-
ment of the glory of God, ſhould be mute to

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goodnes, inceſſantly occupied in backbiting, ſlandering, blaſpheaming, or at the leaſt, in ſpeaking idle words, whereof one day we ſhall yeld an account before the Throne of the Majeſty of God: Doth it behove our mouth, which ought to receive the bleſſed ſigne of the body and blood of our Lord Jeſus, to ſuppreſſe the benefit of our Redemption, and to have Aspers poiſon in it? Doth it behove our hands, which ought to take (at the Supper) the aſſured gage of the love of God, the infallible pledges of his league with us, the earneſt penny of our Salvation, to be void of goodneſs? And be ſtoe that, be given to extortion, theft, murder, oppreſſion, and violence? Doth it behove our feet, which ought to runne and make haſte to goodneſſe, to be readye light to run to miſchiefe? No ſurely: but as he which calleth us, is holy, ſo likewiſe muſt we alſo be holy. As he hath brought us by his holy Baptiſme in his holy houſe, which is his Church, the Communion of Saints: even ſo likewiſe muſt we lead therein a good and holy converſation. As he which waſhed us from our ſins by the precious blood of his Sonne Jeſus Chriſt, ſo muſt we die to them, and live in righteouſnes. As he hath called us to the incorruptible hope of the bleſſed reſurrection of eternal life:

life: ſo muſt we liſt our hearts on high, and not be buried like Moles in this fraile and tranſitory earth. To be ſhort, ſeeing that the grace of God is ſet before us every day, and his holy word ſoundeth in our eares, to this onely end, that it may bring ſalvation unto us, and that (renouncing all ungodlineſſe and worldly deſires) we ſhould live ſoberly, juſtly, and godly in this preſent world, looking for the bleſſed hope and appearing of the glory of the mighty God, and of our Sauiour Jeſus Chriſt; we muſt pray unto this good God, that he would give us grace ſo to behave our ſelves towards him in living godly, ſo towards the poore in relieving them charitably, & ſo towards our ſelves in living ſoberly, that we may be found (at the end) irreprehenſible, by the meanes of that his well-beloved Son, our Lord Jeſus Chriſt. Tit. 2 11 12. 13. 14.

3. Of Thankſ-giving.

Thirdly, we muſt give thanks to this good God, for the benefit of our redemption: and for this cauſe, the Ancients called the holy ſupper *Euchariſtia*, that is to ſay, gratefulneſſe, good grace, giving of thanks. For if ſo be, that our ordinary food and daily bread which God giveth us for the nouriſhment of

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our bodies ought to be ſanctified by the word, and received with thankſgiving: ought we not much more to thanke God for the heavenly bread, and for the nourithment of our ſoules, which is offered unto us, and really given us in the holy Supper of Ieſus Chriſt. And we ſee alſo how Jeſus Chriſt himſelfe ſheweth us an example hereof. For, when he tooke the bread of the Supper, S. Mathew & S. Markeſay, that Jeſus Chriſt bleſſed: and S. Luke expoundeth this word Bleſſed, when he ſaith, that he gave thanks.

Now then, ſeeing that we ſee that Ieſus Chriſt, when he tooke the bread at the Supper gave thankes to God his Father, as he did alſo when he tooke the Cup, and that for the redemption of Mankinde; it is our duty to doe the like. And that we may the better be moved to give thanks to God, we have to conſider the greatnes of the benefit of our Redemption, and the excellency of the gift which God giveth us at his holy Table: which cannot be done, unleſſe we conſider our miſerable condition, which was before figured by the temporall captivity of Egypt.

We ſee there how Pharaoh was ſtrong and mighty: to ſhe knew not the Generall: how he went about to kill all the ſeed of the Iſraelites, by the ſuppreſſion and death of their

their men childzen. We ſee alſo how exceſſively he cauſed the Iſraelites to worke without any hope of wages: how he would not ſuffer them by any meanes to ſacrifice to the Lord, nor to goe forth of the land of Egypt.

Which thing continued not for one yeare or two, but for the ſpace of foure hundred and thirty yeares. Here may we lively behold a draught of our miſery. We were all loſt and deſtroyed in Adam. We were all holden captives in the helliſh Egypt, under the tyranny of a ſpirituall Pharaoh, which is the devill. This tyrant was ſtrong and mighty: he ſuffered us not to ſerve our God. He made us to labour inceſſantly in ſlaviſh and unfruitfull workes of ſinne, to the eſtabliſhment of his owne kingdome. He ſlew not only men childzen, but held us all indifferently, to utter ruine and deſtruction: And this tyranny had not only continued for a certaine time, but had beene eternall and ever permanent, if the mercy and power of our God, had not plucked us out of it by the Miniſtry of the true Moſes, which is our Lord Jeſus Chriſt: who is the true Lamb which the heavenly Father hath delivered to death, to deliver us from it, and purchaſe us eternall life, as it is ſaid, God ſo loved the world, that he hath given his only begotten

Sonne, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life. Now then, ſeeing this good God hath done us ſo great a pleaſure as to free us from the tyranny of the devill, of ſin, of death, & of hell: ſeeing that his love was ſo great, that he deliuered his onely Son to the cruell & ignominious death of the croſſe, for us which were the ſervants and bond-ſlaves of Sathan; his wel-beloved for us which were his enemies, the juſt and the Lambe without ſpot, for us which were ſinners and corrupt: the onely heire of Paradiſe, for us which were worthily heires of Hell: ought we not to be raviſhed with admiration of this great and unſpeakable love of God towards us? and our tongues to be for ever diſplayed to publiſh with a loud voice, the praiſe of the benefit of our redemption? It is very reaſonable. And therefore we ſee that Jeſus Chriſt admoniſheth us of our duty in this behalfe, ſpeaking of the celebration of the holy Supper: Do this in remembrance of me. And S. Paul expreſſeth what remembrance this is, when he advertiſeth us, that as often as we ſhall eat this bread and drinke this cup, we ſhew the Lords death till he come. Seeing then that God requireth of us, a true acknowledging of the benefits which we receive at his

Luk. 22. 1 Cor. 11.

his hands and bountifulneſſe by the meanes of our Lord Jeſus Chriſt: let us take heed that we be not ſpotted with the fault of ingratitude: eſpecially if we will not incurre the moſt fearefull diſpleaſure of God, and acknowledge him for Judge, whom we would not acknowledge for a gentle and mercifull Father: for Saint Paul alſo to this purpoſe threatneth the ingrate and forgetfull, when he ſaith, Whoſoever ſhall eate this bread, and drinke the Cup of the Lord, unworthily, eateth and drinketh his owne damnation. And rightfully is the vengeance of God diſplayed againſt them which wickedly ſuppreſſe the glory of God, in that which concerneth their owne ſalvation. For if ſo be that a murtherer ready to hanged for his wicked deeds, eſcaping away, and refuſing his Princes gracious pardon (and not vouchſafing to thanke him for it) deſerveth worthily the Gallowes: Or a child deſerve the rod for not giving eare and thanke unto his Father, when he hath received at his handes great and ſingular benefits, much more we (which for our ſinfull and wicked deedes deſerve to be hanged in Hell) if we contemne the grace of God, our Soveraigne Prince, and make no account of the everlaſting benefits, which our heavenly Father

preſenteth us withall in Ieſus Chriſt, who is offered to us in ỹ Supper, by good right & reaſon, we (I ſay) are worthy to periſh for our unkindnes & unthankfulnes. But here muſt we diligently mark the poynts that follow.

Firſt, this acknowledging muſt be made to one onely God, by his onely Sonne Ieſus Chriſt. For, even as God by his onely Son hath redeemed us from everlaſting death: ſo will he, that to him alone, and by him alone in whom he is well pleaſed, we render thanks for his benefits. And we ſe how S. Paul ſetteth this forth unto us in many places, and preciſely in the Epiſtle to the Ephe-ſians: where he ſaith, Bleſſed be God, even the Father of our Lord Ieſus Chriſt, which hath bleſſed us with all his ſpirituall bleſſings in heavenly things in Chriſt, as he hath choſen us in him before the foundation of the world. But they which cal upon Saints put their truſt in them, or in their merits, they alſo which make them patrons, and advocates to God ward and likewiſe they which truſt in their owne ſtrength, in their merits, wills or good workes, rob God of his glory, and cannot give his true thankes for the benefit of redemption. For we cannot give to any creature the leaſt glory that may be, in the matter of our ſalvation, but we commit

ſacriledge againſt God the Creator.

And therefore renouncing our ſelves & every liuing creature, let us ſay with the Apoſtle, Vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour and glory, for euer and euer. 1 Tim. 1. 17.

Secondly, thanks muſt be giuen, not with the mouth onely, but with the heart alſo. For ſeeing that God is a ſpirit, he requireth a ſeruice of vs, that is agreeable to his nature: that is to ſay, he will be ſerued of vs in ſpirit and truth. And therefore when the prayſing of God for the benefit of redemption commeth in queſtion, we muſt haue our hearts lift vp on high, and there muſt be a conſent and mutuall agreement betweene our inward affections & our tongues. And we ſee how Dauid exhorteth himſelfe to the ſame, when he ſaith: My ſoule praiſe thou the Lord, and all that is within me praiſe his holy name. My ſoule (I ſay) praiſe thou the Lord, and forget not all his benefits. And the bleſſed Virgin ſignifieth the ſelfe-ſame, in her ſong, ſaying, My ſoule magnifieth the Lord, and my Spirit rejoyceth in God my Sauiour. Now all hypocrites and wicked perſons, alſo they that ſing and pray in an vnknowne tongue are herein reproued. For where there is no vnderſtanding, there is no Ioh. 4. Pſal. 103. 4. Luke 1. 46.

affection nor will, and conſequently no faith: without which whatſoever we do, be it never ſo faire and glorious before men, it is but ſin and abhommination before God. Let us take heed therefore, that in this behalfe we wander not, and go aſtray: leſt we be condemned with the Jewiſh people, which honoured and ſerved God in vaine: inſomuch as they came neare unto him onely with their mouthes, and honoured with their lippes, but not with their hearts

Isa. 16. 13. Mat. 15. 8.

Thirdly, it muſt be done at all times and ſeaſons that is to ſay, as well in affliction, as in proſperity: and to this purpoſe, David proteſteth that he will at all times give thanks unto the Lord, and that his praiſe ſhall be in his mouth continuall. And S. Paul admoniſheth the Theſſalonians to give thanks in all things, adding, For this the is will of God in Jeſus Chriſt. But this is cleane contrary to the ſeruers, and to all them which in time of proſperity ſa wie upon the Goſpell, and are well content, for that time to ſerue God: whom afterward in time of affliction thy defie, and ſet at naught.

Ps. 34. 1. 1 Theſ. 5. 18.

The cauſe of this miſchiefe is, for that they have not yeelded themſelves to the Church of God for a good end and purpoſe: as to extoll the glory of God, to ſeeke their owne

ſalvation

ſalvation, & the ſalvation of their brethren, but rather to make themſelves greater in their goods and honours, and to ſatiſfie their owne affections. And therfore it commeth to paſſe, that as ſoone as the Devill lifteth up his hornes againſt the Church of God, and perſecutions be at hand, they melt away by and by in afflictions, as doth wareboſore the fire: they are offended and parched with the Sunne of the Croſſe: they are ſorry for the good they have done: they repent themſelves that they were ſo haſty to confeſſe the name of our Lord Ieſus Chriſt in the aſſembly of the faithfull: they wiſh they had never knowne God nor his word, nor his Church, nor his Miniſters, becauſe they make greater account (as Eſau did) of one meſſe of pottage, then of the birthright & bleſſing of the heavenly Father: But let ſuch manner of perſons know, that it ſhall no more profit them, that they make a faire beginning and jolly holding up of their buckler: then it did Cain, Eſau, Saul, Iudas, For ſeeing that ſentence is generall, that whoſoever continueth unto the end he ſhall be ſaved: it followeth by the contrary, that all they which doe not continue conſtantly in the confeſſion of the Sonne of God (but are hindered by their goods, and honours, love of the world, & ſenſe

Gen. 7. 34.

of the fleſh, to ſet forth and declare with a continuall traine, the benefit of our redemption: It followeth (I ſay) that ſuch perſons ſhall goe to ruine & everlaſting deſtruction.

Laſt of all, this acknowledging muſt not onely be private, but publick, in the face and preſence of the whole Church: and therefore as David ſaith: What ſhall I render unto the Lord for all his benefits towards me? I will take the cup of ſalvation, and call upon the name of the Lord. I will pay my vowes unto the Lord, even now in the preſence of all his people. And againe, I have declared thy righteouſneſſe in the great Congregation. Lo, I have not reſtrained my lips (O Lord) thou knoweſt. I have not hid thy righteouſneſſe within my heart, but I have declared thy truth and thy ſalvation. I have not concealed thy mercy and thy truth from the great Congregation. So then, this ought to be well printed in the hearts of the weake, and thoſe that are aſhamed to confeſſe and praiſe only our Lord Jeſus Chriſt. For ſeeing that God doth avouch us openly for his people, and giveth himſelfe freely unto us, and to our children in the perſon of his well beloved Son our Lord Jeſus Chriſt, we can doe no leſſe then avouch him publikely for our God and Saviour in the perſon of that ſame his well beloved.

Pſa. 119 12. 13. 14. Pſa. 42.

beloved Sonne Jesus Christ, our Lord and Saviour.

4. Of Love.

FAith, repentance, and acknowledging of Gods benefits cannot have place in us: and in vaine are we called Christians, or bragge of our selves, for the practise of the Commandements of the first Table, which concerne the Service of God before mentioned, unlesse we shew the effects by the keeping of the Commandements of the second table which concerne the love of our neighbour: without which we cannot worthily present our selves to the holy table of Jesus Christ our Lord. And therefore it is, that Jesus Christ himselfe, in the Sermon at the Supper which he made to his Apostles, the same night that he was betrayed and delivered to death for us, did diligently beat this point into their heads, saying, By this shall all men know that you are my Disciples if ye have love one to another. And againe, This is my Commandement, that ye love one another, as I haved loved you. Greater love then this hath no man, when any man bestoweth his life for his friends: Ye are my friends, if you doe whatsoever I command you. To the same end tendeth also

Io. 5. 12.

Io. 13. 35.

alſo that, that the ſame night Jeſus Chriſt waſhed the feet of his Apoſtles which after waſhing he ſaid unto them, Know ye what I have done to you? Ye call me maſter and Lord: and ye ſay well, for ſo I am. If I then your Lord and Maſter have waſhed your feet, ye ought alſo to waſh one another's feet: for I have given you an example, that you ſhould doe even as I have done to you.

We muſt therefore (according to the commandement and example of the Sonne of God) be furniſhed with true and hot love, that we may worthily preſent our ſelves to the Lords Table. If we will have a true deſcription of his love, we muſt take it of Saint Paul, which painteth it out in lively colours, writing to the Corinthians, in this ſort. 1 Cor. 13. 4. Love (ſaith he) ſuffereth long, and is bountifull, love envieth not, love doth not boaſt it ſelfe, it is not puffed up, it diſdaines not, it ſeeketh not her owne thing, it is not provoked to anger, it thinketh not evill, it rejoyceth not in iniquity, but rejoyceth in the truth. It ſuffereth all things, it beleeveth all things, it hopeth all things, it indureth all things. See what manner of love ours ought to be: every one of us muſt endevour that all the parts of this deſcription may rightly agree unto us: we muſt many wayes

and

and in ſundry ſorts exhorted to this loue & brotherly concord, in the holy Supper of our Lord Jeſus Chriſt.

Firſt, in that, that we muſt wait one for another, and that is not lawfull for every one of us to celebrate the Supper particularly, & apart: but when the whole Congregation is aſſembled together: all the faithfull muſt take, eat, and drink the bread and wine of the Supper according to the commaund of Jeſus Chriſt: Take ye, eat ye, drinke ye all of this: It is a true ſigne and teſtimony of the unity that ought to be amongſt vs. 1 Cor. 11. 33. Mat. 26. 26. Mar. 14 22. Luk, 22. 19.

Moreover in that, that being all gathered together in one houſe of God, which is his Church we doe there all call upon one ſelfe-ſame Father, which is in heaven: we haue all one ſelfe-ſame head, Aduocate, and Interceſſor, which is Jeſus Chriſt; we are all quickned with his holy Spirit which dwelleth in us: in that that we haue all one ſelfe-ſame word of God: in that, that we all eat of one ſelfe-ſame ſpirituall meat, and drink alſo of the ſelfe-ſame ſpirituall drink: in that alſo that we all pretend as brethren to one ſelf-ſame inheritance, which is the kingdome of heaven, ought not this to enflame us with true and hot loue? Mat 12 Ioh. 6. 11. 17. 1 Tim. 3. 1 Io. 2.

Finally, the making of the Bread and Wine

Wine of the Supper, doth teach us alſo what unity and concord we ought to have one with another: For as we ſee that the bread is made of many cornes, and yet notwithſtanding afterwards it is but one ſelfeſame lumpe of bread: as we ſee alſo that the wine is made of many cluſters of grapes, and yet after it is made, it is but one onely wine: in like ſort muſt the Chriſtians which are many in themſelves, be ioyned together through love in one body, which is the Church, whereof Jeſus Chriſt ought to be the Head and Leader. But we muſt note, that this love whereunto we are exhorted, by ſo many reaſons of the Supper, cannot be where their is envy, brawling, contentions, rancour debate, and diviſion: and therefore, before we come to the Supper (which is a witneſſe of our agreement, as well with Chriſt, as with his Congregation) if we have had any ſtrife and contention with our brethren we muſt lovingly reconcile our ſelves unto them. If any man have offended us, we muſt frankly and freely forgive our brethren, yea, our enemies, as we would that our good God ſhould pardon us; and as we ſee how Jeſus Chriſt our Lord, hath left us an example of his love, when he prayed to God his Father for his

Mat. 5. 23.

Luk 23. 34.

his enemies which put him to death: as we reade alſo that S. Steven did the ſame. Againe, we muſt alſo marke that this love ought to be practiſed to all eſtates. Kings muſt love their ſubjects: they muſt be Nurſes of the Church of God, lovers of common peace: they muſt uſe their people with all moderation and clemency. So likewiſe muſt the people honour the King; they muſt be obedient to all his Lieutenants and Officers. The Paſtor muſt love his flocke: he muſt watch, take paines and pray inceſſantly for it. So likewiſe muſt the Sheepe love their Paſtor, the Fathers their Children, the Children their Fathers and Mothers, the Wife the Huſband, and the Huſband the Wife, the Maſters their Servants, and the Servants their Maſters: and every one in his calling, muſt endeavour to exerciſe love in that vocation wherrunto God hath called them. For, otherwiſe it will be impoſſible for us to doe our duties faithfully, as well towards God, as towards men, if the rule of love doe not guide and governe us in all our doings. Which love increaſe in our hearts, O deare Father, for the love of thy onely Sonne, and our onely Saviour Ieſus Chriſt. Amen.

Act. 7. 60.

Iſa. 49. 1 Pet. 2 23. Ro. 13. 2.

1 Sa. 12. 13.

Other

Other neceſſary obſervations, for them that will come to the Lords Table.

IN the foure Articles aforeſaid, conſiſteth the true examining of our ſelves, notwithſtanding we muſt take good heed to theſe points and notes which follow.

Firſt, we have to note, that we muſt not caſt our heads, and bend our braines, to examine curiouſly another mans life: as many doe, which ſearch out and ſcan ſo narrowly the blemiſhes of their brethren, that they forget their owne. It is to be wiſhed, and we muſt procure it as much as lyeth in us, that the Church of God may be maintained in purity, without ſhew of offence: But, forasmuch as in this world, Corne ſhall alwayes be mixed with chaffe, weeds with wheat, good fiſh with bad, Iudas with true Apoſtles, foolish virgins with wiſe, none of us muſt be offended therefore. And moreover, let every man endeavour to finde that perfection in himſelfe, which he deſireth to bring into another.

Mat 3. 31. Mat. 12 34.

Secondly, we muſt not thinke that faith, repentance, giving of thanks, and love, and other vertues which God requireth of us, can be perfect here in this world: for there will

will be alwayes in us (how regenerate and new borne ſo ever we be) ſome remnants of ſinne, of incredulity, of lacke of repentance, unthankfulneſſe, of ſelfe-love, which is directly contrary and oppoſite to the true love of our neighbour. As long as we live, the fleſh will fight againſt the Spirit, the devill, and the world will make war againſt us, as the lives of the Patriarkes, Prophets, and Apoſtles do ſufficiently witneſſe unto us: ſo that, even at the laſt breath of our life, we ſhall have need to crave of our God, that he would forgive us our ſinnes through his Sonne Jeſus Chriſt. Ro. 9. 25. Gal. 5. 2. 1 Pet. 5. 8.

Notwithſtanding, ſo farre it is, that the imperfections which are in us, ſhould cauſe us to draw backe from God, and from this holy banquet, that rather (ſo that we be diſpleaſed with our ſelves for them) they ought to cauſe us to come the ſooner, to the intent, that as poore ſtarnished creatures we might more gredily and with greater deſire receive Jeſus Chriſt, which is the true ſhepheard of our ſoules.

Thirdly, although it be not required of the worthy comers to the Supper, to have a perfect faith, perfect Repentance, perfect giving of thanks, perfect love, yet muſt they be (notwithſtanding) true, and proceed from the

the heart and from the ſpirit. Our faith muſt not be fained: our repentance muſt not be counterfeit and painted and that of hypocrites: the thanks which we giue unto God, muſt not come onely from the mouth: neither muſt we loue our brethren in word onely and not in deed: but let the whole profeſſion of our faith and Chriſtian life aboue all things be farre from oſtentation and hypocriſie; ſo that we take more paines, to be good Chriſtians indeed, and before God, than to be ſo counted and taken before men. Which grace, Lord for thy Sonne Jeſus Chriſt his ſake, grant unto us.

Of thoſe that refuſe wilfully to come to the Lords Supper.

BVt, as there are many which doe amiſſe, in preſenting themſelues unworthily to the Communion; ſo there are many which doe amiſſe on the contrary ſide, in that they will by no meanes come, nor preſent themſelues to that holy banquet, for feare of communicating (as they ſay) unworthily, and ſo conſequently to be culpable of the body and blood of Jeſus Chriſt. But let them that abſtaine of ſet purpoſe from the Lords holy Table, know that it is no leſſe fault upon an unthank

unthankfulneſſe & contempt, to abſtaine from the holy and ſacred meanes which God preſenteth to vs at the Supper, then to receiue it unworthily: as we ſe that a patient which being very ſicke, maketh no account of the receit and diet which the Phyſitian hath preſcribed, is no leſſe faulty then he which abuſeth, or uſeth it not competently, as the Phyſitian hath appointed.

Therefore, let not this ſort of people flatter themſelues, as though by this meanes they could be excuſed both before God and men: ſeeing that it is a moſt certaine truth, that ſo haynous ingratitude is in no wiſe to be admitted, or worthy excuſe. For: firſt of all, ſuch men doe willingly contemne the Commandement of Ieſus Chriſt, which ſaith to all his, Doe this, take ye, eate ye.

Secondly, they contemne the bleſſed remembrance of the death and paſſion of the Sonne of God, who commandeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption: that is to ſay, the precious body and blood of Ieſus Chriſt, which are giuen and diſtributed to all faithfull Chriſtians in the Supper: according as it is ſaid; This is my blood, which is ſhed for the remiſſion of

your

your ſins. Finally, they deſpiſe the Church and the unity thereof, and willingly excommunicate themſelves from the Communion which the faithfull have in the Supper as well with Jeſus Chriſt as one with another. We ſee therefore how ſondly theſe contemners of the Lords holy Supper do fall, and are utterly inexcuſable. And therefore let us take good heed that we follow them not, if we will not be puniſhed with them, which for their Oxen, Farmes, Wives and traffick of merchandice, refuſed to come to the Marriage to the Goſpell.

Mar. 22. 7. Luc. 14. 22.

Contrarywiſe, of them which communicate worthily to the holy Supper of the Lord, & ought not to be thereunto admitted.

These have not faith, & ſinne againſt the firſt Article.

All Atheiſts, that is, ſuch as are without God, miſbelievers, ignorant of God and his word, all Hereticks and falſe Prophets, all Papiſtians, Idolaters, and ſuperſtitious, which are partakers of the table of devils; likewiſe all they which have but an hiſtoricall faith, all the adherents and miniſters of the Romiſh Antichriſt, and they that eſtabliſh by any manner (whatſoever) his kingdome, & depend thereon: Alſo all they which have not ſeparated themſelves to the

Church

Church of God, and have not made profession of our faith: Finally, all they that customably sweare, either by the name of God, or by their Faith and apply it to vaine matters, and causes of no value, all those ought to abstaine from the Lords Table; forsomuch as they have not a true trust in God: without the which we cannot be members of Jesus Christ, nor consequently be apt and meet to receive life of him, which is the onely head of the true faithfull.

These have not Repentance.

ALl they which live slanderously, all impenitents, and mathists, all contemners of God, of his word, and of his holy assemblies, all blasphemers, and tempers of the Name of God, all despisers of correction and Ecclesiasticall Discipline; They also that haunt and frequent ordinary evill company, which walke in the counsell of the wicked, which stand in the way of sinners, which sit in the seat of the scornfull. To be short, they in whom appeareth no amendment of life, no regeneration, and they that commit haynous and infamous vices, and such as are to be punished by the Magistrate, all these after that they are knowne to be such, ought not

These, sinne against the second Article.

Psal. 1.

to be admitted to the Supper: & if they preſent themſelves unto it, they ought not to be receiued leſt that which is holy, be giuen to Dogs and Swine, to the great diſhonour of God, & ſlander of his Church.

Mat. 7.6.

Of them which ſin againſt the third Article: which conſiſteth in giuing of thanks.

VVithout true faith and repentance, we cannot be meet to ſet forth the praiſes of God who will not be praiſed by the mouth of the wicked. And therefore all Infidels ignorants, & impenitents ſin alſo againſt this Article, and ought not to be receiued to the Lords Supper. Alſo they that are mad, or fooles, either by nature or ſome other accident. Thepalſo which by reaſon þ they be vnder age (as little children) cannot ſhew forth either the Lords death, till he come, nor are capable of the Supper of the Lord.

These, are not thankfull.

Finally they which by fragility, vnkindnes, and contempt in time of perſecution, did forſake Gods cauſe and renounce the name of our Lord Ieſus Chriſt, ought not alſo to be admitted thither, vnleſſe that they do firſt make open confeſſion of their fault, and be reconciled to the Church of God.

Of

Of them which ſin againſt the fourth Article: which conſiſteth of Love towards our Neighbour.

THe diſobedient to Father and Mother, to the Magiſtrate, and to all ſuperiors, the ſeditious conſpirators, fighters, murtherers, and ſuch as beare malice and hatred againſt their neighbours; they that are carried away with the fire of revengement, whoremongers, adulterers, incontinent buggerers drunkards, and glutton, deceivers, theeves and uſurers back biters mockers, falſe witneſſes hyers, and common perjured perſons: and to ſumme, all they which make an art of the breach of love towards their neighbours, contained in the ſecond Table of the Law of God ought not to be received to the Supper. For, ſeeing that the Scripture pronounceth thus, that ſuch ſort of men as have no acquintance of God, are ſhut out of the kingdome of heaven and ſhall no dwell in the Lords holy Mountaine: they ought of right to be ſhut out from the ſacred ſignes whereby the faithfull are ſormed to Jeſus Chriſt, and made poſſeſſors of eternall life.

These are void of care.

Eph. 5. 5. 1. Ioh. 3.

Prayers for private houſes and Families.

Morning Prayer.

O Moſt gracious God, and loving Father, we heartily thanke thee for all thy loving kindneſſes ſo abundantly ſhewed towards us, for our Election, Creation, Redemption, mercifull Vocation, Juſtification, Sanctification, continuall preſervation, for that moſt aſſured and moſt comfortable hope which thou haſt given us of our Glorification in the world to come. We praiſe thy glorious goodneſſe for ſo mercifully preſerving us this preſent night, and delivering us from all dangers both of body and ſoule: for that thou haſt granted us ſo ſweet and comfortable reſt, and haſt now preſently brought us unto this preſent day. And as thou haſt ſafely preſerved us unto this preſent houre from all the danger of this life: ſo we beſeech thee to continue this thy favour towards us this day, and the whole courſe of our life. Suffer us not, by the vaine allurements of this world,

world, to be drawne away unto sin & wickednes. Assist us with thy grace & holy spirit that we may not spend our time vainly, or solely, but that we may alwaies be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our owne consciences. Grant that in all our consultations, words, and works, we may ever have thee present before our eyes. Amen.

Evening Prayer.

O Most gracious God, and loving Father, we heartily thank thee for all thy loving kindnes, so abundantly shewed towards us: for our Election, Creation, Redemption, merciful Vocation, Justification, Sanctification, continuall Preservation, and for that same assured and most comfortable hope which thou hast given us of our Glorification in the world to come. We do praise thy gracious goodnesse, for so mercifully preserving of us this present day, and delivering us from all perils and dangers both of Soule and body, and giving us all things necessary for this present life, as health, food, apparell, and such like. This gracious goodnesse of thine, we beseech thee O Lord, to continue towards us for ever. And here we offer up unto thee, our Soules

and bodies, our lives and all that we have, in assurance that that cannot perish which is cõmitted unto thee. Take us into thine hands, and keepe us this night, that our bodies may sleepe, and our soules may watch for the comming of thy Son Christ: that so both our bodies and soules may be the more apt, and the better able to serve thee in that state and calling, wherein thou hast thought good in thy great mercy to place us.

Then, Morning and Evening as followeth.

WEe confesse & acknowlege, O most mercifull Lord, that we are most miserable and wretched sinners, aswell by the originall corruption of our nature, as by the course of our evill and naughty life: we have and doe daily transgresse and breake thy most holy lawes and Commandements, both in thought, word, and deed. By the meanes of this sinne and corruption of ours, we doe continually deserve most just condemnation and to be for ever cast out of thy presence. But such is thy goodnesse against towards us, that in mercy thou wouldst not suffer us thus in our sinnes to perish; but hast sent thine owne deare Sonne Jesus Christ, to take upon him

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whatsoever is due; to reconcile, and make us at one with thee againe. In him therefore, and through him we come unto thee, beseeching thee for his sake, that we seeing the grievousnesse of our sinnes, and groning under the burthen of them, may see the release and ease of them, in that we through thy holy spirit be assured, and stedfastly doe beleeve that Christ hath borne the burden of them, even for us. Grant O Lord, that we being assured hereof in our consciences, may through thy holy spirit be renewed in the inward man, to hate, detest, and abhorre sinne, and to study to live according to thy blessed will during our whole life.

We doe not onely pray for our selves but also all the whole Church, especially, such as be persecuted for thy word: Grant unto them, that whether it be by death or life they may glorifie thy Name to the worlds end. Be mercifull to this Church of England, Scotland, and Ireland, we beseech thee good Lord, preserve every part and member of the same, especially thy servant Charles, our most gracious King. Grant him all such gifts as be needfull for so high a calling, to the advancement of thy glory, and the benefit of this Common-wealth, to the establishing of the perfect government of thy

Church, to the rooting out of Superſtition, and to the governing of his ſubjects in peace and tranquillity. Defend him, O Lord, from all Conſpiracies, Treaſons, Rebellions: & ſo worke in the hearts of his ſubjects, that (knowing his authority doth come from thy heavenly Majeſty) they may with dutifull hearts obey him, in thee, and for thee. And here (O Lord) we proſtrate our ſelves, and yeeld unto thy divine Majeſty, from the very bottome of our hearts, all poſſible praiſe and thanks for thy wonderfull deliverance of our moſt gracious King and Queene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, aſſembled together in Parliament, by Popiſh treachery appointed all Sheepe to the ſlaughter: And that in moſt Barbarous and Sivage manner: no Age yeelding example of the like cruelty. Give us grace, good God, never to forget this thy great mercy towards us. Preſerve the Councell and Magiſtrates of this Realme: that being enlightned by his holy Spirit they may defend thy truth, ſuppreſſe wicked doctrine and maintaine equity. Behold all the Paſtors, bleſſe their labours, increaſe the number of them, place over every Church a painefull Watchman, remove all ſole

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Lubbers, and confound the power of Antichriſt, and turn the hearts of the people, that they may be obedient unto thy truth. Bleſſe the two Univerſities, Oxford & Cambridge and all the Students of the ſame, with all Schooles of learning. Behold all thoſe that be afflicted with any kind of croſſe, that they may profit by thy correction in newneſſe of life, through Jeſus Chriſt our Lord. In whoſe name for theſe mercies, and whatſoever elſe thou knoweſt to be needfull for us, and for thy whole Church, we pray unto thee as he himſelfe hath taught us in his holy Word, ſaying: Our Father, &c.

The Lord make his face ſhine upon us and be mercifull unto us: the Lord turne his favourable countenance unto us, and grant us his peace. The grace of our Lord Jeſus Chriſt, and the love of God the Father & the moſt comfortable fellowſhip of the holy Spirit be with us, preſerve, and keepe us, this day or this night, and evermore. Amen.

Another godly prayer to be ſaid at all times.

O Eternall & everlaſting God, which haſt made thy dwelling above the heavens, & by the Scepter of thy might, doſt rule all the

the powers of the world, all which should sound to thy praise, & redound to the honour of thy glorious name: we most vile wretches whom thou hast made of the dust of the earth, throw downe our selves here before thy Majestie, unworthy to be made thy footstoole, submitting our selves unto thee; and acknowledging our sins, we appeale to thee for mercy. We confesse (O Lord) that our wickednes is great, our misdeeds many, and our sins innumerable: and thou art just, thy judgements are over all the world, and the punishments due for our sins are intolerable. Forgive them, O Lord, forgive them: mollifie our hard hearts, and give us light spirits, that we may see our sinne, and learne to tremble before thy Majestie, and feare to offend any longer. Oh, be thou favourable unto us, for else we are lost for ever. If thou be angry, what may make us merry? If thou be offended, how may we be pleased? If we have lost thy favour, what friendship can helpe us? If thou withdraw thy face from us, what good shall our riches doe? If thou be not on our side, what shall we doe with the helpe of man? If we be whole in body, and sick in soule, rich in substance, and poore in goodnesse, have the world at will, and know not how to use it; If we have such liberty to doe

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what we would, and yet so sinfull to doe nothing as we should: Oh the sin of so corrupt hearts, what misery will it bring us? What woe will it worke us? How many plagues are there ordained for so great sinnes? And what a continuall paine will our ungodly pleasure purchase for us? O Lord, if thou let us live here a while in wealth and ease, to the end we shall live for ever hereafter in misery and woe: alas, that ever we were borne, to see such woefull dayes! O farre be that from us (O Lord) and continue thy mercy towards us for ever.

We confesse that our sinnes have well deserved thy wrath and our wickednes is great enough to provoke thy anger: and we know that thy mercies already shewed unto us, have bin more then our deservings: we have alwayes felt thy fatherly affections towards us, when we have shewed our selves unnaturall children, & rewarded thee evill for good. Oh Lord forgive it us, forgive our ungodly behaviour, and lay not our sinnes to our charge: but good Father, continue thy mercy towards us still. Looke favourably upon this Realme, blesse us with thy goodnesse, and defend us from Satan and all his ministers, overthrow their devilish devices and bewray their ungodly policies: preserve our King,

King, whom thou hast placed ouer us, let him rule faithfully in thy feare: make his dayes happy, and send him a long life, if it be thy good pleasure: and when this his Princely state here on earth shall cease, giue him an heauenly Kingdome, where he may raigne with thee for euer.

Blesse our most Noble and Illustrious Prince Charles: Blesse also, we beseech thee, the Lords of his Maiesties most honorable priuy Councel, make them wise in thy feare, to giue such counsell as may tend to thy glory: let his Nobles know that their honours consist in thy worship: Teach Magistrates to humble themselues, and seeke the aduancement of thy glory: let them know that they are not placed in office by thee, to goberne as they list, or do that which seemeth good in their own eyes; But to suppresse sinne, and support vertue. Let them draw their swords to cut downe vice, and imbrace godlinesse, and that which is onely their worship: teach the Ministry, to teach the truth unto their flocks, and seeke the safety of thy people, and not their owne priuate gaine: Let them not be such as can teach others, and not themselues; that can feare the sheep, and not feed the flock; Let not the desire of filthy lucre make them

careless

releſſe to doe their duty: But let the re-
membrance of thee (which will call them to
account) cauſe them to have a care of
in charge. Teach Maſters of houſholds,
ſtreſſes and Dames, Children and Ser-
nts to ſerve thee, and leade their lives in
y feare. O Lord learne them to know, that
dwell under thy defence, is onely to be
ppy; and not to obey thee, is to be accur-
, and to heape up to themſelves wrath a-
inſt the day of wrath, when every man
all be rewarded according to his workes.
et the power of thy Majeſty (which canſt
ith a word ſhake all the powers in heaven
d earth) ſtrike ſo deepe into our hearts that
e may ſet more by thy favour, then all the
ire countenances of the world, which are
t vanity. Let not any thing be our delight,
t that which may pleaſe thee: and let no-
ing make us ſorry, but that which doth
ffend thy Majeſty. Alſo we beſeech thee to
oke upon thy whole Church (wheresoever)
d with favour behold it: comfort the afflicted
embers thereof; deliver them with ſpeed,
give them patience to tarry thy leaſure.
Let them not faint in that good courſe they
ave begun, that ſuffer for thy truth: but be
hou their helpe in trouble, and lay no more
pon them then they are able to beare. And

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although we at this time, here at hom
have not so great cause to complaine, as m
ny of our Brethren in other Countries, b
cause thou (O Lord) hast dealt more fave
rably with us then with them: yet let us n
be proud of our estate, but give us hearts
humility, to prostrate our selves before t
Majesty: for we know that our deserving
are not such, nor thy hand is not so shorten
but that thou canst strike us aswell as the
Let not so great wickednesse lodge in o
breasts, that our prosperity should make
forget thee. Although we scape now in sec
rity and thinke our selves out of danger, y
thou canst quickly set the Nations about u
upon our eares, and give us over to a wo
mischiefe, even amongst our selves: th
canst soone make a whole man a sick body, a
a living body a dead corps, & all our pleasur
may soone be gon: the adversity of one hou
may make us to forget all. Our sinnes ha
truly deserved these, and greater Plagues
but that thy mercy towards us hath be
great: which we beseech thee for ever to co
tinue. Forgive us our sinnes and pardon
for thy Sonne Christs sake: quicken us
thou art wont to doe thy chosen: give us
taste of the hopes of thy kingdome, that w
may know it is better to bea doore-ka

in thy house, ther to dwell in the tents of the wicked and ungodly. Let not the vain delights of this corrupt world leade us unto vanity: nor let the alterations of this changeable time, turne our hearts from thee: but teach us to learne, that thou art alwaies one and the same and dost never forget those that put their trust in thee. We know that thy Fatherly care over thy children is great; that they shall not lose a haire of their head, but thou wilt know how they part from it. O learne us, for so great love, to love thee againe, and feare to offend so deare a Father: keepe farre from us the breach of thy lawes, covetous minds, lying lips, swearing tongues, malicious hearts, unchast and ungodly behaviour, which doth offend thee, and provoke thy anger against us: and beat downe our stout stomacks that we may stand in awe, and feare thy displeasure, that the plagues due for our sinnes may be turned away from us. O Lord make us wise in time, plant in our hearts a love to thy judgements, and alwaies to have in mind that thou which madest the eye must needs see, which madest the eare, must needs heare, and thou which searchest the hearts and reins, must needs find out our wickedness. And because of our selves we are not able to doe any thing that is good, but prone and

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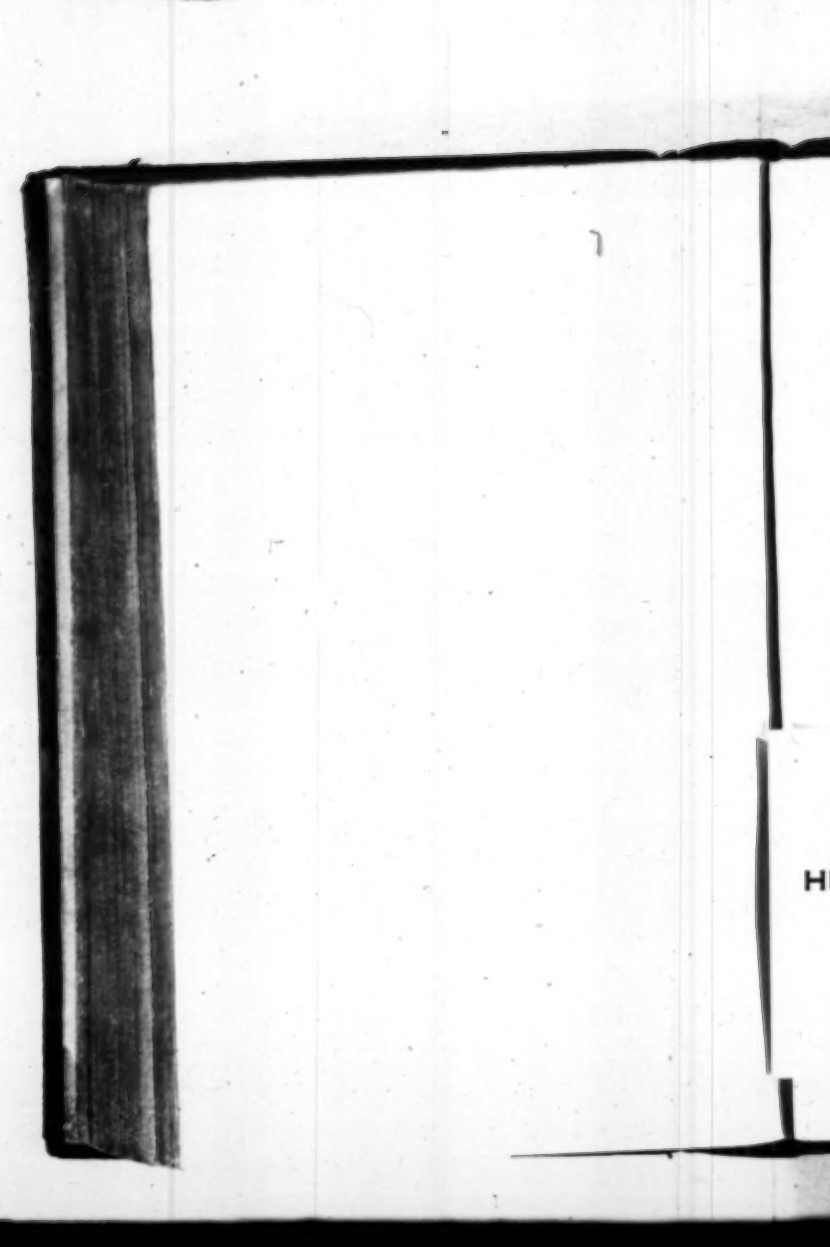
apt to all kind of ſinne and wickednesſe, we beſeech thee to aſſiſt us with the aid and helpe of thy holy Spirit: that we may through the ſame doe thoſe things which of our ſelves we are not able, that it may be to thy glory, and for the health of our owne ſoules. Oh! let theſe our prayers pierce the heavens, and enter into thine eares; and give us theſe, and all other things neceſſary for us from this time to the end of our lives, and after death a life to live for ever, for thy deare Sonne ſake:

In whoſe name we begge it of thee,
in that Prayer, which he himſelfe hath taught us, ſaying: Our Father, &c.

FINIS.



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